

VISIT...

LANZAROTE
Caliente.COM



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



600102755Q



THE BOOK
OF
HOLY INDULGENCES
Compiled from the Decrees
OF
THE SACRED CONGREGATION
OF
INDULGENCES
AND
OTHER APPROVED SOURCES.
BY REV. M. COMERFORD.

"Indulgentiarum usum Christiano populo maxime salutarem
esse"—*Conc. Trid. Sess. 25 c. 21*

DUBLIN:
JAMES DUFFY AND
15 WELLINGTON QUAY,
AND 1A PATERNOSTER ROW, LONDON.
1876.



Nihil Obstat :

EDMUNDUS J. O'REILLY, S.J.,

Censor. Theol. Deput.

Imprimatur :

✠ PAULUS CARD. CULLEN,

Archiep. Dubl., Hib. Primas., Del. Apost.

CONTENTS.

FIRST PART.

	Page.
Nature of Indulgences	1
Treasure of the Church	2
Why the Church grants Indulgences	5
Indulgences not intended to exempt the faithful from works of penance	6
Meaning of a Plenary Indulgence	7
" " Partial Indulgence	"
What is meant by a Quarantine	8
Local, personal, real, etc., Indulgences	"
Language in which Indulgence Prayers may be recited	10
May be recited alternately with others	11
Indulgences attached to pious Exercises prescribed by Rule, or as Sacramental Penance	"
Indulgences of transferred Feasts	"
Indulgence of the Jubilee	12
Meaning of a Daily Plenary Indulgence granted in favour of a Church	13
Commutation in favour of the infirm	"
Decision with regard to Deaf Mutes	"
Power of granting Indulgences	14
Communication of merits by Religious Orders does not include Indulgences	15
Spurious and Apocryphal Indulgences	"
Communion of Saints	17
Application of Indulgences to the souls in Purgatory	18
Indulgence of the Privileged Altar	20
Dispositions and conditions for gaining Indulgences—General Dispositions—1st, The Intention	2

	Page
Various Plenary Indulgences on the same day ...	21
2nd, The State of Grace ...	22
3rd, Fulfilment of the Prescribed Works ...	23
Usual conditions for gaining a Plenary Indulgence	
1st, Confession ; privilege accorded to those accus- tomed to confess weekly ...	24
Favour granted to places where there exists a scarcity of Confessors ...	25
2nd, H. Communion, Paschal Communion, Com- munion for Indulgence of a Jubilee ...	26
3rd, Prayer for the Pope's Intentions ...	27
Usual Intentions of the Holy Father ...	28
Visit to a Church or Oratory as a condition of an Indulgence ...	"
What is meant by Parochial Churches, and what by Public Oratories ...	29
How the Prescribed Visit is to be made ...	"
Indulgences for performance of a Pious Exercise during a month ...	30
What Feasts are included in the term—Feasts of our Lord and of the B. Virgin ...	31
Morning Oblation, with the intention of gaining the Indulgences during the day ...	32
Direction of the Intention before H. Communion	33
Prayers for the Ordinary Intentions of the Pope	34

SECOND PART.

1. Indulgence for making the Sign of the Cross with invocation of the M. H. Trinity ...	37
2. The Angelus, or Regina Cœli ...	"
3. Three Gloria Patri, morning, noon, and even- ing ...	40
4. Prayer to Angel Guardian ...	"
5. Acts of Faith, Hope, and Charity ...	41
6. Morning and evening devotion to B. Virgin	42
7. Prayer against temptation ...	44
8. Prayer for those in their agony ...	45
9. Another devotion for the same ...	46

CONTENTS.

v

10. Meditation ...	...	46
11. Offering at time of H. Mass	...	"
12. Offering of the Most Precious Blood	...	47
13. Devotion in memory of the Seven Words of Jesus on the Cross	...	48
14. Prayer in memory of the Passion	...	55
15. Trisagion of the Angels	...	56
16. Adoration of the M. H. Sacrament at the Ele- vation of Mass, and at Benediction	...	57
17. Offering of the M. P. Blood of Jesus	...	58
18. Prayer before the Blessed Sacrament	...	"
19. Act of Reparation to the B. Sacrament	...	59
20. Prayer to B. Sacrament and S. Heart of Jesus	...	61
21. Prayer before the Crucifix after Communion	...	"
22. Devout invocations by St. Ignatius	...	63
23. Praises to the H. Name of God	...	"
24. Visit to Picture, etc., of the S. Heart of Jesus	...	64
25. Consecration to the Sacred Heart	...	65
26. Hymn to the B. Sacrament	...	"
27. Visits to the B. Sacrament and B. Virgin	...	66
28. Memorare	...	69
29. Litany of B. Virgin	...	"
30. Prayer to the M. Holy Heart of Mary	...	70
31. Devotion to B. Virgin for grace of a happy death	...	72
32. Devotion to our Lady of Dolours	...	73
33. Another devotion to the same	...	74
34. Efficacious prayer to St. Joseph	...	"
35. Prayer to St. Aloysius	...	75
36. Prayers to St. Stanislaus Kostka	...	76
38. Three Offerings to M. H. Trinity, for a happy death	...	77
37. Prayer for a happy death	...	79
39. Prayer for the Faithful departed	...	82
40. The De profundis, after nightfall	...	83
41. Devotion to M. H. Trinity and the Incarnation	...	85
42. Feeding three poor persons in honour of Jesus, Mary, and Joseph	...	"

	Page.
43. Rosary of the B. Virgin ...	86
44. Bridgetine Indulgences ...	88
45. Stations of the Cross ...	90
46. Indulgenced ejaculations. Sacred Names of Jesus and Mary ...	92
47. "My Jesus, mercy!" ...	"
48. Ejaculation of St. Jerome Emilian ...	93
49. Ejaculation to B. Virgin ...	"
50. Act of resignation to Will of God ...	94
51. Ejaculation of B. Germaine Cousin ...	"
52. Ejaculations to Jesus, Mary, and Joseph ...	"

THIRD PART.

CONFRATERNITIES, SCAPULARS, CHAPLETS, ETC.

Preliminary Remarks ...	96
53. Confraternity of the M. Sacred Heart of Jesus ...	101
54. Perpetual Adoration of the Sacred Heart... ..	109
55. Association of the Reparation Communion ...	110
56. Apostleship of Prayer ...	112
(Also at 252)	
57. Confraternity of the B. Sacrament ...	117
58. Archconfraternity of the M. Precious Blood ...	120
59. Confraternity of the Scapular of Mt. Carmel ...	124
60. Scapular of the Passion ...	129
61. Scapular of the Immaculate Conception ...	131
62. Scapular of the M. H. Trinity ...	136
63. Scapular of the Seven Dolours ...	138
64. Confraternity of the Rosary ...	142
65. Sodality of the Living Rosary ...	145
66. Association for the Propagation of the Faith ...	147
67. Association of the Holy Childhood ...	150
68. Archconfraternity of the M. Holy and Im- maculate Heart of Mary ...	152
69. Archconfraternity of the Assumption of our Lady, for the Relief of the Souls in Purgatory ...	154
70. Confraternity of the Bona Mors ...	161
71. Association to repress Intemperance ...	163
72. Archconfraternity of the Christian Doctrine ...	165

CONTENTS.

vii

	Page.
Indulgences for teaching or learning the Christian Doctrine ...	169
Indulgences for assisting at Explanation of the Gospel ...	170
73. Confraternity of the M. S. Name of Jesus, for prevention of cursing, swearing, etc. ...	171
74. Archconfraternity of the Holy Family ...	172
75. Society of St. Vincent de Paul ...	177
76. Congregation of the Children of Mary ...	184
77. Confraternity of the Angelic Warfare, or Cord of St. Thomas ...	188
78. Archconfraternity of Cord of St. Francis ...	193
79. Do. of St. Peter (Peter's Pence) ...	195
80. Angelic Chaplet ...	198
81. Scapular or Badge of the S. Heart ...	202
82. Perpetual <i>Cultus</i> of St. Joseph ...	203
83. Heroic Act in behalf of Souls in Purgatory ...	205
84. Chaplet of the Dead ...	207
85. Quarant' Ore ...	208
86. Apostolic Indulgences ...	209
87. Chaplet or Crown of our Lord ...	212
88. Rosary of the Five Wounds of our Lord ...	215
89. Chaplet of the M. Precious Blood ...	216
90. Chaplet of the Immaculate Conception ...	217
91. Novenas for the Feasts of the B. Virgin ...	218
92. Medal or Cross of St. Benedict ...	"
93. Indulgence of the Papal Benediction ...	225
94. Indulgences granted to Religious ...	226
95. Indulgences granted to the Faithful in Ireland ...	231
96. Do. do. in England and Wales ...	233
97. Do. do. in Scotland ...	193
Indulgences to be gained at fixed periods:—	
At any time ...	238
Any day ...	239
Once a week ...	"
Twice in the month ...	240
Two Sundays in the month ...	"
Various days in the week ...	240, 241
Once a month ...	"

	Page.
Once a year ...	243
98. Penitential and Gradual Psalms ...	244
99. Explanation of the Gospel ...	245
100. Indulgences at the time of death ...	"
New Indulgences to the Apostleship of Prayer ...	252

FOURTH PART.

CALENDAR indicating the Indulgences; those to whom they are available; conditions to be complied with; and if applicable to the suffering Souls; for each feast, etc. during the year ...	257
---	-----

APPENDIX FOR PRIESTS.

Erection and management of Confraternities ...	299
Decision regarding the Privileged Altar ...	303
Prayer <i>Sacrosanctæ</i> , after the Office ...	308
Confraternity of Scapular of Mount Carmel ...	309
The other Scapulars ...	312
De Via Crucis ...	313
<i>Benedictiones propriæ nonnullor. Ord. Regularium.</i>	
I. Bened. et Impositio Scapularis SS. Trinitatis ...	316
II. Bened. Habitûs ac Receptio Confrat. B. M. V. de Monte Carmelo ...	319
III. Benedictio Scapularis rubri Passionis, etc. ...	324
IV. Bened. et Impositio Scap. cerulei B. M. V. Immaculatæ ...	326
V. Bened. et Impositio Scap. Septem Dolorum B. V. M. ...	328
Benedictio cinguli S. Thomæ Aquinatis ...	331
Bened. et Impositio Chordæ S. Francisci Assisiensis ...	332
Benedictio Numismatum S. Benedicti ...	334
Form for solemn reception into any Confraternity ...	337
Benedictio Coronarum Prætiostissimi Sanguinis ...	338
Benedictio Rosariorum B. Mariæ V. ...	339
Methodus indictionis præmittendæ Pontificiæ Bened. super Populum elargiendæ ...	341
Methodus pro erigendis Stationibus Via Crucis ...	343
Orationes ante et post celebrationem Missæ ...	350

PREFACE.

THE object sought in these pages is to supply ready and reliable information on the subject of Holy Indulgences, and thereby to facilitate their use, which the Council of Trent pronounces to be most salutary to Christian people. As an Indulgence is not gained unless the conditions on which it is granted are accurately fulfilled, the importance of being correctly informed regarding them, is sufficiently obvious. This little volume consists of four parts. In the first part the nature of Indulgences, their different kinds, the conditions on which they are obtainable, and the manner of complying with these conditions, are explained. The second part consists of a collection of indulgenced prayers and pious exercises of the class usually practised by devout Catholics. The third part comprises a notice of various religious associations, the privileges

and Indulgences attached to the five scapulars, to various chaplets, etc. The fourth part is a calendar designed for constant use, by reference to which a person may inform himself with regard to the Indulgences that may be gained, by whom, and on what conditions, from day to day throughout the year. It is not, of course, intended that any one should aspire to gain all the Indulgences here set down; the Church, by attaching Indulgences to so many pious exercises, simply intends that each person should make choice of those that are best suited to his condition in life, his needs, and his inclination.

The following are chiefly the works from which this compilation has been made:—

“Resolutiones, seu Decreta authentica S. Congregationis Indulgentiis Sacrisq. Reliq. præpositæ”.—*Prinzivalli*.

“Resolutiones authenticæ S. Congr. Indulgentiarum”.—*Falise*.

“Raccolta di Orazioni”, etc.

“Le Chrétien éclairé sur la nature et l’usage des Indulgences”.—*P. Maurel*.

"Recueil de Tiers-ordres, Archiconfréries",
etc.—*Pallard*.

"L'Ange de la miséricorde".—*P. Chevron*.

* * The four works just named have received the formal approbation of the S. Congregation of Indulgences.

"Traité des Indulgences".—*Bouvier*.

"Il Domma delle SS. Indulgenze".—*Sarra*.

"Instructions pratiques sur les Indulgences".

"Trésor Spirituel".—*Ulrich*.

"Instruction et Règlement relatifs aux Confréries".—*Tournefort*.

The *Forms* given in the Appendix are taken, for the most part, from the *Benedictionale Romanum*.—*Pustet*. Ratisbon.

It is hardly necessary to remark, that the dates so often quoted throughout the book are those of the decrees or decisions of the Sacred Congregation of Indulgences.

Die Commem. Omn. Fidel. Defunctor. 1875.

INTRODUCTION.



"THERE are many motives to inspire the faithful with a great esteem for Indulgences, and zeal for acquiring them. First, there is the motive of self-interest. Indulgences, as we all know, diminish the punishment which the justice of God requires for our sins, even when pardoned as to their guilt, and, when plenary, satisfy for it in full if our imperfect dispositions do not intervene to prevent it. If a criminal who has been condemned to the flames, or a debtor to a long and rigorous imprisonment, had a simple and most ready means placed at his command whereby he could release himself in part or wholly from the penalty which he had incurred, would we not hold him demented if he neglected to avail himself of it? And how can we judge ourselves otherwise if we neglect the easy means afforded by Indulgences for atoning for the punishment

due to our sins? There are Indulgences attached to the greater portion of the devotions and good works that we perform every day; why not then secure them by directing our intention to that end, and studying to discharge them with the proper dispositions? Oh! if our faith in the doctrine of Purgatory were practical, if we were duly mindful of the nature of that fire, enkindled and kept alive by the justice of God, we would apply ourselves with solicitude to escape it, or at least to lessen its violence and duration!

“A second motive is the invitation of the Church. That tender mother beholds the needs of her children, she offers us Indulgences to assist us, she opens to us the precious treasures with which her Divine Spouse has enriched her, and urges us to accept them, assuring us that the use of Indulgences is most profitable to Christians. Should we not be slighting her favours, were we to show ourselves deaf to her voice, and make no account of her pressing invitations? When we recollect that it was in contempt for Indulgences that the heresies of the sixteenth century had

their commencement, should we not by our reverence for this dogma, and practical recognition of it, manifest to this good mother our fidelity and love?

“A third motive is our Lord’s desire that we profit of them. Indulgences are the fruit of His sufferings and death. He is a tender parent, who has at great sacrifice amassed immense treasures for His children; can He then be otherwise than displeased with us if He sees that we care not for them, that we disregard them, that we omit to derive any advantage from them?

“Lastly, we have the example of the Saints. We find holy persons, all those who have a care for their advancement in holiness, invariably holding Indulgences in the highest esteem, and ever evincing a great desire of gaining them. St. Ignatius Loyola says that those who seek to love God and gain heaven have in Indulgences a mighty treasure; and again, ‘So highly are Indulgences to be prized, I know not how to estimate their great worth, or to express it in fitting words. I pray and exhort you all, through the respect and

love you owe God, that you value them in the highest degree'. St. Alphonsus Liguori says that to become saints we have only to gain as many Indulgences as possible; and St. Louis, king of France, concludes his will with these remarkable words addressed to his son: 'My son, be mindful to gain the Indulgences of Holy Church'.

"Thus, many motives engage us to profit of Indulgences: the example of the Saints, the invitation of the Church, the earnest desire of Jesus Christ, and finally, our own personal interest. Let each ponder on such of these motives as strike him the more forcibly. We may remark that the higher, purer, and more disinterested motives, such as to please God, to advance His honour and glory, and the like, greatly facilitate the gaining of Indulgences, and sustain the soul much more powerfully, than motives of a less perfect kind, as, to escape purgatory; but at the same time it must be remarked, that these latter make on some a more lively impression, and conduce by degrees to more elevated motives".

FIRST PART.



ON THE NATURE OF INDULGENCES, AND THE CONDITIONS FOR GAINING THEM.

AN Indulgence is the remission of the temporal punishment due to sins, which have been already pardoned as to their guilt. This remission is effected by the application of the infinite satisfactions of our Redeemer, and the superabundant satisfactions of the Blessed Virgin and the other saints.

In sin, two things are to be distinguished: the *guilt* and the *debt* of punishment. When the sin is mortal, it completely breaks asunder the bonds of friendship between the offender and his Creator; the penalty in that case is that of hell, and therefore *eternal*. When the sin committed is venial, it still merits punishment; but, as venial sin does not destroy the friendship of God, therefore its punishment is not eternal, but only for a time, or *temporal*. As soon as the sinner repents of his sin, he obtains the remission of its guilt, and, at the same time, of its eternal punishment. Ir

general, when the eternal punishment is remitted, temporal punishment is substituted for it, so that the debt of temporal punishment may be either for mortal sins whose guilt and eternal punishment have been remitted, or for venial sins. The dispositions of the penitent may be even so perfect as to entitle him to the full remission of all temporal punishment. "Quandoque Deus tanta commotione convertit cor hominis, ut subito perfecté consequatur sanctitatem spiritualem, non solum remissâ culpâ, sed sublatis omnibus peccati reliquiis" (*S. Thom.*, 3 *Part.* q. 86, art. 5). But such, it is to be feared, rarely is the case. Consequently, there ordinarily remains a debt of temporal punishment to be atoned for after the guilt and the eternal punishment have been remitted. This debt must be discharged, either hereafter in the pains of Purgatory, or in this life, by sufferings patiently borne, by satisfactory good works, or by means of Indulgences.

The infinite satisfactions of Christ our Saviour, and the superabundant satisfactions of the Blessed Virgin and the other saints, constitute what is called the Treasure of the Church. Our Divine Redeemer, in offering Himself for our sins, has made that atonement for us which we never could have made for

ourselves. But the shedding of one drop of His blood would have been fully sufficient to satisfy for the sins of a thousand worlds, as by virtue of the hypostatic union, it would be of infinite value. Therefore, by His multiplied sufferings and death, He has made an atonement that was not only amply sufficient, but infinitely superabundant. "The Son of God", says Pope Clement VI., "in redeeming us on the altar of the cross, has shed, not merely one drop of His precious blood, which, nevertheless, on account of its union with the Word, would have been sufficient for the redemption of all mankind; but has, moreover, shed it even to the last drop. Now, since the merits of such a sacrifice cannot remain useless or unprofitable, how great must that treasure be with which he has endowed His Church! This treasure He has neither concealed in a napkin, nor buried in the earth, but He has committed to the blessed Peter, the bearer of the keys, and his successors, His vicars on earth, the power of distributing its riches to the faithful, so as to remit, either totally, or in part, the punishment due to their sins" (*Extravag. Decret. Constit. Unigenitus*, de Pœnit. c. 2).

To the infinite satisfaction of Christ are united the superabundant satisfactions of the Blessed

Virgin and the other saints. Our heavenly Mother, stainless even in her conception, and ever perfectly free from the least taint of actual sin, had no personal faults to expiate. Nevertheless, her life was one of constant prayer, mortification, and heroic sacrifice. Her wonderful virtues and holy deeds have certainly received their full recompense in heaven; but, besides being *meritorious*, they were also *satisfactory*; and, as such, she having no faults to make satisfaction for, the fruits had no application in her own case. In like manner, a vast number of the other saints have performed works of atonement far beyond what was requisite to satisfy for their own personal faults. Now, we cannot suppose that these satisfactory works remain without application, and we are taught that they are in fact united to those of Christ our Lord, and revert to the faithful who are in need of them, by virtue of the communion of saints. Such, then, is the rich treasure entrusted to the Church, and which she dispenses without fear of exhaustion, or even of diminution, every time that she grants an Indulgence to the faithful.

It is nowise derogatory to the merits of our Saviour thus to unite to them the fruits of the good works of His saints; for we attribute no

value to the latter except in a secondary way, that is, only by virtue of the value they derive from the merit of our Redeemer. "All our glory is in Christ", says the Council of Trent, "in whom we live, in whom we merit, in whom we make satisfaction, producing fruits worthy of penance, which derive their efficacy from Him, by Him are presented to the Father, and through Him are accepted by the Father" (*Sess. xiv. c. 8*).

The penance imposed in confession is necessary and sufficient for the integrity of the sacrament of penance. Rarely, however, is it sufficient to satisfy fully the requirements of the Divine Justice. Since the ancient Penitential Canons have ceased to be enforced, the sacramental penance seldom bears any proportion to what our sins deserve, and consequently to what the justice of God will require of us. Our holy mother, the Church, then, compassionating our infirmity, in the name, and by the authority of Jesus Christ, supplies for the insufficiency of our penance by means of Indulgences. "The power of granting Indulgences having been given to the Church of Jesus Christ", says the Council of Trent, "and the Church having made use of this power from the earliest times, the sacred council teaches that

the use of Indulgences is most salutary to Christian people" (*Sess. xxv., c. 21, de Reform.*)

The granting of Indulgences is by no means calculated nor intended to exempt the faithful from the performance of works of penance. The Church grants Indulgences not to favour the slothful, but to reward the fervour of those that are truly penitent; and therefore, so far from superseding the necessity of works of atonement by granting indulgences, on the very contrary, she directly encourages the performance of such works, as will be readily understood from the fact that, in order to be entitled to Indulgences, she requires in us a sincere conversion of the heart from sin, and, moreover, the devout performance of certain prescribed acts of piety or mortification; and, as regards Plenary Indulgences generally, also the worthy reception of the sacraments of Penance and the Blessed Eucharist. Thus the use of Indulgences is a most efficacious means of attracting the faithful to a devout frequentation of the sacraments and to the practice of certain acts of virtue highly conducive to their sanctification; it also encourages and fosters those pious associations whereby religion and charity are promoted and numberless good works are performed for the greater glory of God.

A Plenary Indulgence means the remission of the entire debt of temporal punishment for which a person has become liable; so that, if, after having obtained it, he were to die, he would be at once admitted to heaven. But to secure the full effects of a Plenary Indulgence very perfect dispositions are required. The person, besides being in the state of grace, must be sorry for all, even venial sins, and have a sincere, efficacious resolution of avoiding them for the future. If, then, there be some minor faults towards which the person retains an affection, these remain unforgiven as to their guilt, and consequently the temporal punishment attaching to them remains uncanceled by the Indulgence. In this manner a Plenary Indulgence is often only partial in its application, owing to the want of perfection in the dispositions of the recipient.

A Partial Indulgence remits only a certain limited portion of the temporal punishment of sin. By an indulgence of a stated number of days or years is to be understood the remission of as much temporal punishment as would have been obtained by the due and faithful performance, during a period corresponding to that specified, of the canonical penances, according to the ancient discipline of the Church. The terms of years or days

assigned by the canons, during which those who had been guilty of certain crimes were to perform a prescribed form of penance, had no reference to, and were nowise supposed to correspond with, the like number of years or days of atonement in purgatory ; it would consequently be quite unwarranted to suppose that the gaining of an Indulgence of a certain number of years or days is equivalent to the remission of an equal number of years or days of those sufferings.

The word *quarantine*, as applied to Indulgences, refers to the special penitential exercises of Lent. An Indulgence then, of, say, five years and five quarantines, means the remission of as much of the temporal punishment of sin as would be effected by the due performance of the canonical penance for five years, joined to the special penitential exercises of as many Lents.

Indulgences are called *local* when they are attached to a particular place, as, for example, to a certain church, altar, etc. ; *personal*, when granted in favour of a certain person or class of persons, as, for example, to the members of a confraternity, etc. ; *real*, when applied to moveable objects, such as crucifixes, beads, etc. Again, they are either *temporary* or *perpetual*, according as they have been made

available for only a certain limited time, or have been granted without such limitation. Finally, some Indulgences are granted solely in favour of the living; others only for the benefit of the faithful departed; whilst others, again, are granted to the living with the option of applying them, by way of suffrage, to the relief of the souls in Purgatory.

A *real* indulgence is nearly always at the same time *real* and *personal*, since, with very rare exceptions, the owners only of these pious objects—that is to say, the persons at whose request they were indulgenced, or to whom they were distributed in the first instance—can gain the Indulgences annexed to them. The Indulgences cannot be transferred with the object; so that, were the owner to give or lend it to another for the purpose of communicating the Indulgences, it would cease altogether to be indulgenced. (Alex. VII., 6 Feb., 1657.) This, however, would not be the case if the pious object were lent for another reason; as, for example, if a rosary-beads were lent merely to enable the borrower to recite the Rosary with greater facility. Pious articles, once they have been indulgenced, cannot be sold. (5 June, 1721.) Indulgences of this class cease with the death of the owner of the indulgenced object.

Religious articles made of tin, lead, or other such fragile material, cannot be indulgenced; nor can statues, medals, etc., unless they represent canonized saints, or at least those recorded in the Roman Martyrology. Beads made of coral, marble, crystal, etc., may be indulgenced, and even those composed of glass, provided they be compact and solid,—*Dummodo globuli sint ex vitro solido atque compacto*. (29 Feb., 1820.) A rosary-beads does not lose the Indulgences by the breaking of the chain or string, as it is to the grains that the Indulgences are attached; nor does it cease to be indulgenced by the loss of a few only of the grains.

In the case of a crucifix, the indulgence is attached only to the figure of our Lord; therefore the figure may be transferred to another cross without prejudice to the Indulgence. (14 April, 1840). The same crucifix may have various indulgences attached to it; it may, for example, have received the Apostolic Indulgences, and be also indulgenced for the performance of the stations of the cross; and the like is true of rosary-beads, which may have, at the same time, attached to them the Apostolic, Bridgetine, and Dominican Indulgences.

An indulgenced prayer may be recited in

any language, "provided the version be faithful", and for security on this point it will be sufficient that the translation shall have received the approbation of a bishop in whose diocese the language is commonly used. (29 Dec., 1864).

An indulgenced devotion may be performed alternately with others, should it be of a nature to admit of such a mode of performing it. (1 March, 1820). The Rosary, Litanies, the Angelus, etc., can be recited in this way.

Pious exercises prescribed by rule in religious communities serve for gaining indulgences, the rule not being supposed to bind under sin (*Bouvier*, c. vii., Art. 2). The same is held by some theologians with regard to prayers, etc., imposed by confessors as sacramental penance.*

The rubrics sometimes require that a feast should be transferred. When the translation regards only the special Office and Mass, and not the public, external celebration of the feast, the indulgences are not transferred. For example: when the Feast of the Annunciation

* *P. Maurel*, c. vii.; *St. Leonard of Port Maurice* quotes *St. Thomas* in favour of this opinion, and advises confessors to impose the Via Crucis as penance, "on account of the holy indulgences which are sufficient to satisfy for all the temporal punishment remaining due to their sins".

falls on certain days in holy week, the Office and Mass of the Annunciation are transferred, but the indulgences attached to that feast can be gained only on the 25th of March; but should the obligation of assisting at Mass be transferred (as would be the case if that feast fell upon Good Friday or Holy Saturday), then the indulgences would also be transferred along with the obligation. (Pius IX., 9 Aug., 1852).

The Indulgence of a Jubilee does not differ substantially from an ordinary plenary indulgence. The difference regards more the circumstances on account of which it is granted, the solemnity with which it is published, the special works required for gaining it, the fact of its being granted to all the faithful, and also that in time of Jubilee greatly enlarged faculties are granted to confessors, whereby they can absolve penitents from reserved sins and censures, commute simple vows, etc. The conditions on which the Indulgence of a Jubilee may be gained are to be ascertained from the prescriptions of the Pontifical Bull proclaiming it to the Catholic world, and from the pastoral letters of the bishops, publishing it in their respective dioceses.

When the privilege of a daily Plenary Indulgence (*Indulgentia plenaria quotidiana*) is

granted in favour of a certain church or public oratory, it means (unless the contrary is clearly and explicitly stated) that the indulgence can be gained by the faithful who devoutly visit that church and comply with any other conditions that are prescribed, on any *one* day, and once only within the year (15 March, 1852).

Those persons who are labouring under some chronic infirmity or permanent physical impediment which prevents them from leaving home, can still gain the various indulgences either already, or to be hereafter granted, and which, but for their bodily state, they would have it in their power to gain in the locality in which they reside, provided that, being truly penitent and having confessed and fulfilled any other conditions required, they faithfully discharge some other pious works imposed by their respective confessors in lieu of the conditions of communion and the visitation of a church. (18 Sept., 1862.)

With regard to deaf mutes, it has been decided, first, that when public prayer is prescribed as a condition of an indulgence, they discharge this condition sufficiently by being present with the other faithful, and pray to God in their mind and heart; secondly, with regard to private prayer, that their confessors

are authorised to commute this condition into some other external work of piety (16th February, 1853).

The granting of Indulgences is an exercise of jurisdiction. The Pope alone, as possessing universal jurisdiction, can grant indulgences to all the faithful throughout the world; bishops can grant indulgences only in favour of their own subjects: *Cum à non suo iudice ligari nullus valeat vel absolvi.* (Alex. III.). A bishop elect and canonically instituted, although not yet consecrated, can grant indulgences, whilst a bishop *in partibus infidelium*, or titular bishop, or even a coadjutor bishop with the right of succession, or dismissory bishop, has not this power. According to the existing discipline of the Church regulated by the fourth General Council of Lateran, held in 1215, under Innocent III., bishops (except by special delegation) can only grant one year's indulgence on the occasion of the dedication or consecration of a church, and on all other occasions one of forty days, and these only in their own dioceses. If, however, an indulgence is attached by a bishop to a church, cross, etc.—in other words, if the indulgence be *local*, it can be gained by strangers who visit the place with that intention. An indulgence does not cease with

the death of the granter. The successor of such bishop, however, cannot attach a further indulgence of forty days to the same object or for the same practice of piety; such accumulation has been frequently forbidden by the Sovereign Pontiffs, amongst others by Clement IX. (20th November, 1668). Archbishops have the same power as bishops to grant indulgences, not only in their own dioceses but also in those that constitute their respective provinces, and this even outside the course of their visitation. None but the Sovereign Pontiff can grant Indulgences, applicable, by way of suffrage, to the souls in Purgatory.

Indulgences are not comprehended in the communication of merits which the superiors of religious institutes sometimes accord to remarkable benefactors of their orders:—*Dicendum est, . . . solum esse suffragiorum oblationes, seu donationes, non veré esse indulgentiarum concessiones* (Suarez, disp. 55, sect. 5, n. 2).

Spurious and Apocryphal Indulgences.

It is of importance to call attention to various so-called indulgences, that have been condemned by the Holy Congregation of Indulgences as false, null, and apocryphal, but

which, nevertheless, are found not uncommonly in circulation amongst the faithful, to the prejudice of piety, and to the injury of our holy religion, which is thus exposed to the sneers and attacks of the ungodly. Decrees of the Congregation of Holy Indulgences (18 Sept., 1668; 7 March, 1678; etc.) give a detailed list of these spurious indulgences, most of which it is unnecessary to enumerate here. Amongst them are the following:—an indulgence said to have been granted by Pope Eugenius III., at the instance of St. Bernard, for the recitation of three Pater and Aves in honour of the wound in our Divine Lord's shoulder; an indulgence of one thousand years to those who carry about them the measure of the wound in our Lord's side; an indulgence for reciting the Hail Mary at the sound of the clock before a picture of the Immaculate Conception, represented in a circle with the moon under her feet; indulgences said to have been attached at the request of the Grand Duke of Tuscany to the chaplets of the Passion of our Lord; indulgences that rest upon supposed revelations of Saints Bridget, Mechtilde, Elizabeth, etc. A decree dated 23rd Feb., 1856 (cited by P. Maurel), condemns an indulgence set forth on a medal representing on one side the Blessed Virgin

having on her knees the dead body of her Divine Son, and on the other side an inscription announcing that "whosoever, wearing this medal, shall recite before it a Hail Mary, can gain an indulgence of 1,080 days".

The Church, as a rule, does not grant partial indulgences for longer periods than ten, fifteen, or at most, twenty years ; consequently those purporting to be for a longer period, especially those claiming to be for a thousand, or even more years, unless there be positive proof of their authenticity, are at least to be suspected (*Bened. XIV. De Synod. Diœc.*, lib. xiii., c. 8. n. 8).

The Church has at all times held that, by virtue of the *Communion of Saints*, the faithful can mutually assist each other, so that one can pay to God the debt of temporal punishment due for the sins of others. "Herein the immense goodness and mercy of God is to be celebrated with the highest praise and thanksgiving, who has granted this to human frailty, that one can satisfy for another . . . so that those who are endued with Divine grace may pay for another what is due to God. . . . This is a point on which no room for doubt is left to any of the faithful, seeing that in the Apostles' Creed we confess the Communion of Saints" (*Catech. Conc. Trid.*,

Pars. II. de Sac. Pœnit., c. v. n. 109, *et seq*). The Church then can grant Indulgences making them applicable to the living, and that not only by way of suffrage, as in the case of the dead, but (according to the opinion of Suarez) by way of real satisfaction, because the living are subjects of the Church, over whom she can exercise jurisdiction, provided they place no obstacle in the way. Still it is not the custom of the Church, says De Lugo, formally to grant Indulgences applicable to the living, unless such as they gain for themselves, lest her doing so might be an encouragement to sloth (*Bouvier*, c. vii. art. 2. q. 5).

Application of Indulgences to the Relief of the Souls in Purgatory.

It is of faith that the suffering souls derive assistance from the prayers and good works offered in their behalf by their brethren on earth. But with how much more efficacy shall those practices of piety plead in their favour when presented to God united to the satisfactions of Christ and His saints! Consequently the Church, for many centuries at least, has granted indulgences rendered applicable to the faithful departed. The souls in purgatory are still members of the Church,

and, consequently, united to the faithful on earth by the bonds of faith and charity; hence, the power of aiding them by our prayers and good works, and of assuaging their bitter sufferings by the application of Indulgences, is a blessed consequence of the doctrine of the Communion of Saints.

In granting Indulgences in favour of the faithful departed, the Church applies them, not by way of *absolution*—as she does in the case of the living—but only by way of *suffrage*. Having jurisdiction over the living, the Church can remit or absolve them directly from the penalty due to their sins, by virtue of the power of the keys; whereas, those who have passed away from this life, being no longer subject to her jurisdiction, can be assisted only indirectly or by way of intercession. When, then, a person gains an Indulgence, and applies it to the suffering souls, the Church takes out of her treasure the merits or satisfactions corresponding to that Indulgence, and, presenting them to God, supplicates Him to accept them in their behalf. If God should accept the equivalent thus presented in their favour by the Church, the souls obtain the remission, either totally or to a limited extent, of the penalty for which they stand indebted to the Divine justice.

Indulgence of the Privileged Altar.

“By the Indulgence annexed to a privileged altar is to be understood—as far as regards the intentions of the donor and the exercise of the power of the keys—a Plenary Indulgence which at once frees a soul from all the pains of purgatory; regarded, however, as to the effect of its application, it is to be understood as an Indulgence, the measure of which depends upon the acceptance and good pleasure of the Divine mercy” (July 28, 1840). When, therefore, Mass is offered in behalf of a departed soul, either on a privileged altar or by a priest whose Mass is privileged, that soul, if in purgatory, is thereby assisted by a Plenary Indulgence, which, if accepted in its behalf by Almighty God, will have the effect of at once freeing it from the pains of Purgatory.

Dispositions and Conditions for Gaining Indulgences.

General Conditions.—These are, 1° the intention; 2° the state of grace; 3° the discharge of the pious works, and in the manner specified.

1° *The Intention.* The intention must be directed to the purpose of gaining the Indul-

gence. An actual intention, or in other words, actual advertence to the Indulgence at the moment of performing the indulgenced exercises, is not required. It will be sufficient if there be a virtual intention—that is, if it has been previously directed to that end, and not afterwards revoked. It is recommended by St. Leonard of Port Maurice, and other spiritual writers, that each person should renew, each day, when reciting his morning prayers, his purpose of gaining all such Indulgences as the Church has attached to the practices of piety and good works to be performed during the day. If it be proposed to apply any of the Indulgences to the relief of the suffering souls, either individually or collectively, this allocation ought also to be predetermined. A prayer which may be used with advantage for this direction of intention will be found at page 32.

It frequently happens that several Plenary Indulgences are available on the same day. It is true, that if a person had the happiness of securing the full application of a Plenary Indulgence, that is, the entire remission of all temporal punishment due for his sins, he could not gain a further Plenary Indulgence on the same day, because there would be no temporal punishment remaining to be atoned for, unless, indeed, that after gaining the first

indulgence he were to fall anew into sin. But as few succeed in securing the full effects of a Plenary Indulgence, and as no one can ever be confident that such has been the case, it is therefore permissible, and strongly recommended, that a person should form the intention of gaining, as far as he can, the various Plenary Indulgences placed within his reach on the same day, with the further intention of applying the rest, when the Church so permits, to the relief of the souls in Purgatory, after securing a Plenary Indulgence for himself.

2° *The state of grace.* To gain an indulgence the person must be in the state of grace. This is the teaching of all theologians. "Nulli potest dimitti pœna nisi cui jam dimissa est culpa", says St. Thomas. If, however, various duties are prescribed for gaining an indulgence, as, for instance, that of a jubilee, it will be sufficient to be in the state of grace when the final one is performed, as it is only then, strictly speaking, that the person acquires a title to the indulgence. The S. Congregation of Indulgences, being more than once asked if a person, not being in the state of grace, could gain indulgences for the souls in purgatory by fulfilling the conditions, has declined giving a decision on the subject. (20 August—20 February, 1847). The matter therefore remains doubtful.

3° The fulfilment of the prescribed works.

The Church can grant indulgences absolutely and without imposing any pious work as a condition; but in ordinary such pious works are prescribed. As in this matter everything mainly depends on the will of the donor, any notable omission in the discharge of the required pious works, even though it proceed from ignorance, inadvertence, or inability, deprives the person of the indulgence. A *slight* omission, however, will not have this effect. Whether an omission be slight or material is to be judged of *relatively*; the omission, for instance, of two or three Hail Marys would certainly be slight in the recitation of the Rosary, whereas it would constitute a material omission with regard to the Angelus. When a certain manner of performing the pious works is prescribed, as, for example, if it be directed to say a particular prayer at a stated time, or kneeling, or at the sound of the bell, or before a certain altar, etc., these circumstances must be attended to under pain of forfeiting the indulgence.

Particular conditions.

The Church, when granting Plenary Indulgences, almost invariably prescribes as conditions, 1° confession, 2° communion, and 3°

prayer offered for certain intentions of the Holy Father. These are termed the *usual conditions*. Whenever, then, in these pages a Plenary Indulgence is stated to be granted on the *usual conditions*, this is the meaning intended to be conveyed by the expression.

1° *Confession*.—When this is made a condition of an indulgence, it must be literally fulfilled, although the person may have no need of confession otherwise. (19 May, 1759). It is not, however, necessary to receive absolution. (20 March, 1822).

The confession for gaining an indulgence attached to a feast, whether of our Lord, of the Blessed Virgin, or any of the saints, may be made on the day previous. (19 May, 1759). Maurel (*Le Crétien éclairé*, etc., c. vii.) states that custom has always interpreted this privilege to extend to all other days as well as *feasts*; in which case the condition of confession may be discharged on the day before a Sunday or ferial to which an indulgence is attached. They who are *accustomed* to confess at least once a week, unless when prevented by a just cause, and are not conscious of having incurred the guilt of mortal sin since their last confession, can gain all the indulgences occurring between their confessions, and for which actual confession would be otherwise required.

The only exception to this privilege is the indulgence granted in the form of a Jubilee, to gain which a distinct confession is requisite. (9 Dec., 1763). Authors, whose works have received the formal approval of the Sacred Congregation of Indulgences (P. Maurel, P. Ulrich, P. Colomb, etc.), call attention to the expression, *once a week*, as distinct from *once in the eight days*, and hold that the condition requiring weekly confession is sufficiently complied with by a person who confesses, for instance, on the Monday of one week, and not again until the end of the week following. Though in that case an interval of twelve or thirteen days would elapse between the two confessions, it will still be true that he has confessed once in each week, which is all that the decree requires.

In places where *by reason of a scarcity of confessors*, the faithful are prevented from adopting the praiseworthy habit of weekly confession, it is permitted to make the confession within the eight days which immediately precede a feast to which an indulgence is attached. (12 June, 1822). The confession made under these circumstances avails also for gaining the indulgences occurring within the intervening days. (15 Dec., 1841). This privilege, however, does not extend to

those who have the facility of confessing once a week (12 March, 1855).

2° *Communion*.—When an indulgence is granted on account of a feast the communion may be made either on the feast or its vigil (12 June, 1822). But if an indulgence be attached to a particular day, not as a feast, but because of its being a certain Sunday or Ferial, then the communion must take place on the precise day. When there is a concurrence of two or more indulgences on the same day, for each of which the reception of holy communion is enjoined, the one communion is sufficient for all, and the person becomes entitled to all such indulgences, provided he faithfully fulfil the other conditions prescribed for each—*servatis tamen respective aliis appositis conditionibus* (29 May, 1841). The indulgences here referred to are not merely those attached to feasts, but also include those which the faithful may gain on certain days of their own selection in the week, month, or year (29 Feb., 1864). The Paschal Communion whether made on Easter day or another during Easter time, may serve also for gaining an indulgence. The indulgence of a jubilee is an exception, for gaining which a communion distinct from that for Easter duty is ordinarily required (10 May, 1844).

When an indulgence is attached to a certain church, it is not necessary, unless such be expressly mentioned, that holy communion should be received in that church. It will suffice to visit it within the time specified. If, however, the communion be made in that church, the required visit may be performed on the same occasion. For circumstances in which a confessor is empowered to commute the condition of communion, see page 13.

3° *Prayer offered for the Pope's intentions.*

—When a particular form of prayer is not designated, the selection is left to the choice of each individual. The condition of praying *per aliquod tempus*, “for some time”, is sufficiently fulfilled by the recitation of any prayer, however short. Five Paters and five Aves, for instance, offered for the intentions specified by the Sovereign Pontiff, are pronounced sufficient (29 May, 1841). By prayers which are already of obligation, such as the recitation of the Divine Office by those in holy orders, one cannot fulfil the condition of praying according to the intentions of the Sovereign Pontiff (Id.). If it is proposed to gain more than one indulgence, then prayer for the Pope's intentions should be repeated as many times as the indulgences to be gained, and which require this as a condition (Id.).

Such prayers, if of a kind to admit of it, may be recited alternately with others (1 March, 1820). When it is stated that an indulgence commences with the first vespers, which it ordinarily does if granted on account of a feast, the conditions are to be completed between the afternoon of the day previous, and sunset of the feast day; otherwise, they are to be performed within the limits of the natural day, that is, between midnight and midnight.

The intentions for which the Holy Father, as a general rule, requires prayer to be offered are: For the exaltation of Holy Church; for the extirpation of schism and heresy; for peace and concord amongst Christian kings and princes; and for the propagation of the Catholic faith. With these general intentions it would be fitting and judicious to offer a further prayer for the welfare of the Sovereign Pontiff, and for his special intentions. Prayers expressive of the foregoing intentions are given at page 34.

Visit to a Church or Public Oratory.

A visit to a church or oratory is frequently required as a condition for gaining an Indulgence. This visit is to be performed within the time prescribed in the grant—that is, within the limits of the ecclesiastical, or of

the natural day, as the conditions set forth may require. When a particular church is not indicated, the visit may be made to any public church. If a parish or parochial church (*Ecclesia Parochialis*) be specified, the term includes the district churches of a parish in which parochial functions ordinarily take place (30 Jan., 1760.) By public oratories are meant those attached to monasteries, convents, seminaries, etc., having a public entrance by which the faithful have access to them. A visit paid to an oratory not thus accessible to the public will not satisfy this condition (22 August, 1842.) "As, however, it is not the intention of the Sovereign Pontiff to deprive those living in communities of the indulgences granted to the simple faithful, it is admitted at Rome that persons who live in community, and who are not free to go outside to visit a parish church or oratory open to the public, are considered to have sufficiently fulfilled this condition by visiting their own chapel. The chapels belonging to religious communities, hospitals, prisons, seminaries, etc., ought then to be regarded as public oratories for those who reside in such places, and who are not at liberty to go outside their enclosure at will" (*Maurel*, c. vii.). The visit should, of course, be one of devo-

tion, and accompanied with prayer, offered for the pious intentions of the Holy Father, this being ordinarily required as a condition of the Indulgence. A moral presence is counted to be sufficient; so that if, on account of great numbers or other reason, the person cannot obtain admission, he can fulfil this condition by praying outside, before the doors of the church, even though the doors be closed, or in the adjoining cemetery (*Sarra*, c. x.). If it be desired to gain more indulgences than one, for each of which a visit to a church is prescribed, then so many separate visits must be made. It will not be enough to repeat prayers the required number of times without leaving the church, the person must actually leave and re-enter the church, or proceed to some other church, but the number of visits must be distinct. (29 Feb., 1864). In certain cases of inability (see p. 13) confessors have power to commute the visits to churches. When a visit to a church is joined with other pious works, such as confession and communion, it may be fulfilled either before or after the performance of the other conditions (19 May, 1759).

The statement is frequently met with that a Plenary Indulgence is granted to those who

shall have, during a month, or during a year, performed a certain prayer or pious practice. With regard to indulgences granted in this form, it is necessary that the pious practice should have been performed for thirty consecutive days, or for a complete year, before the person can be entitled to the indulgence. The purpose of continuing it to the end of the month or year is not sufficient. As to the required confession and communion, generally speaking, they should take place not until the month or year is completed, and then on a day of one's own choice. There are, however, exceptions to this rule; as, for instance, when it is enjoined to confess and communicate during the month (*infra mensem*), or on one of the three last days of the month. In such case as this, the indulgence is not gained on the day of holy communion, if made before the expiration of the month, but on the day when the condition of performing the pious practice each day during a month shall have been completed. It is immaterial as to what day of the month or year the person may commence the performance of the devotion, provided the full term of thirty days, or twelve months, be observed (*Maurel*: 11^{me}. Ed. p. 123, note).

When, for the performance of a certain

devotion, etc., it is stated that a Plenary Indulgence is granted to the faithful *on the Feasts of our Lord, of the Blessed Virgin, and the holy Apostles*, the following is to be understood: By the *principal feasts of our Lord*, or by the *feasts* simply, are meant those of Christmas, Circumcision, Epiphany, Easter, Ascension, and Corpus Christi. When it is said that a Partial Indulgence is granted *on all other feasts of our Lord*, it means on all those observed by the Universal Church. By the *principal feasts*, or *feasts* simply, of the Blessed Virgin, are meant the Purification, Annunciation, Assumption, Nativity, and Immaculate Conception. By *all other feasts of the Blessed Virgin* are meant all those granted to the Universal Church. By the *feasts of the Apostles* are meant their feast days, strictly so called (*Natalitia*), and do not include secondary feasts, such as St. Peter *ad vincula*; the Conversion of St. Paul, etc. (18 Sept., 1862).

MORNING OBLATION

Of the pious exercises of the day, with a view of gaining the Indulgences attached to them.

“Most merciful God, Who, amongst the other gifts of Thy goodness, hast given to

Thy Church the power to remit the temporal punishment of sin, I humbly thank Thee for this favour, and now offer to Thee the prayers and pious works which, with Thy grace, I shall perform this day, that I may obtain the Indulgences attached to them. Grant, O Lord, that I may satisfy Thy justice for my sins in this life, that when it is Thy holy will to call me out of it, I may be speedily admitted to the kingdom of Thy glory, there to praise Thee for ever and ever. Amen".

Prayer when a person is about to communicate.

"I trust, O my God, that with Thy assistance, I have obtained the forgiveness of my sins; but, considering my imperfect dispositions and many defects, I have reason to fear that there still remains a large debt of temporal punishment due on their account to Thy justice. To cancel this debt, I most anxiously desire to obtain such Indulgences as Thy Church, the depository of Thy merits and those of Thy holy servants, offers this day to the acceptance of the faithful. Assist me, O Lord, that I may thereby supply for my own insufficiency. I detest sin as the greatest of evils, because it offends Thee, who art infinitely good, and whom I love

with my whole heart and soul: for the future I will seek to satisfy Thy offended justice as much as it lies in my power, to fly sin with horror, and to live in Thy love and service to the end of my life. Amen”.

PRAYERS FOR THE ORDINARY INTENTIONS
OF THE SOVEREIGN PONTIFF.

For the Exaltation of Holy Church.

TO GOD THE FATHER.

“Be mindful, O Eternal Father, of Thy Church, which Thou hast possessed from the beginning; recognise in her the unspotted bride, for whom Thy Adorable Son shed His Precious Blood. Vouchsafe to exalt her, to sanctify and replenish her with such an abundance of Thy graces, that she may be worthy of her Divine Spouse, and that her children may confess Thee with a lively faith, call upon Thee with a firm hope, and love Thee with a perfect charity. Amen”.

Our Father, Hail Mary.

For the Extirpation of Heresy and Schism.

· TO GOD THE SON.

“O Lord Jesus, the true light, that enlightenest every man coming into the world,

dissipate, I beseech Thee, the darkness of heresy and schism. Open the eyes of those in error, that they may perceive the brightness of divine faith, and embrace the doctrines of the true and only Church, so that, for the future, there may be but one fold and one flock. Amen”.

Our Father, Hail Mary.

For Peace and Concord amongst Christian Princes.

TO GOD THE HOLY GHOST.

“ O Holy Ghost, Spirit of peace and love, enkindle in the hearts of princes the fire of divine charity, which Thou camest to cast upon the earth! Teach them not to meditate any enterprise subversive of Thy glory or Thy Church’s peace, but to seek by every means in their power to attain for themselves and those confided to them the enjoyment of eternal repose. Amen”.

Our Father, Hail Mary.

For the Propagation of the Faith.

TO THE MOST HOLY TRINITY.

“ Adorable Trinity, Father, Son, and Holy Ghost, Who didst create the souls of infidels after Thine own image and likeness, hear the

prayers of Pious Christians, and the supplications of Thy Church; disperse the blindness of idolaters; send amongst them men truly apostolic, who may teach them the only saving faith; and grant them the grace to know and adore Thee for evermore. Amen".

Our Father, Hail Mary.

Prayer for our Holy Father the Pope, and for his particular intentions.

"O God, the Pastor and Governor of all the faithful, look propitiously on Thy servant N., whom Thou hast constituted Head of Thy Church; grant him grace to form to virtue and religion, both by word and example, the flock committed to his charge, so that they may, with him, attain the rewards of eternal life. Amen".

Our Father, Hail Mary.

"May the almighty and merciful God graciously hear us.

And may the souls of the faithful departed, through the mercy of God, rest in peace. Amen".

SECOND PART.



A SELECTION OF ORDINARY DEVOTIONS TO WHICH INDULGENCES HAVE BEEN ATTACHED.

1. His present Holiness Pius IX. (July 28, 1863) has granted an indulgence of fifty days to all the faithful each time that, with contrite hearts they make upon themselves the sign of the cross, saying at the same time in honour of the Most Holy Trinity :

“In the name of the ✠ Father, and of the Son, and of the Holy Ghost”

This indulgence is applicable to the suffering souls.

2. *The Angelus, or the Regina Cœli.*

That the faithful may be frequently led to venerate the great mystery of the Incarnation, and to implore at the same time the powerful protection of the Blessed Virgin, various Popes (Bened. XIII., 14 September, 1724; Bened. XIV., 20 April, 1742; Pius VI., 18 March, 1781, etc.) have granted an indulgence of 300 days to those who, with contrite hearts, shall recite the Angelus in the morning, at noon, and in the evening, in honour of the Mystery of the Incarnation of the Son of God for our redemption. An indulgence of 100 days may be gained by its recitation at any one of these stated times. Also, a Plenary Indulgence may be gained by those who have so recited this prayer at one, at least, of

the appointed times each day during a month, on the usual conditions.

It is required that the Angelus be recited *kneeling*, except from Saturday evening to Sunday evening, both inclusive, when it is to be said *standing*. Where the Angelus bell is rung, the devotion should be performed at the sound of the bell. In the case of religious, if they should happen to be engaged at some other duty prescribed by their rule when the bell is rung, they can gain the indulgence by reciting the Angelus as soon as they are disengaged.

During Paschal time, that is, from Holy Saturday midday to eve of Trinity Sunday, the *Regina Cæli*, etc., is to be substituted for the Angelus; but those persons who are not acquainted with the *Regina Cæli*, may continue to say the Angelus. During Paschal time the devotion is to be performed *standing*. The above indulgences are applicable to the suffering souls.

The Angelus.

V. The Angel of the Lord declared unto Mary.

R. And she conceived of the Holy Ghost.
Hail Mary, etc.

V. Behold the handmaid of the Lord.

R. Be it done unto me according to Thy word.

Hail Mary, etc.

V. And the Word was made Flesh.

R. And dwelt amongst us.

Hail Mary, etc.

(The following portion, though usually added, is not required for gaining the Indulgence.)

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

Let us pray.

Pour forth, we beseech Thee, O Lord, Thy grace into our souls, that we to whom the Incarnation of Christ, thy Son, was made known by the message of an angel, may, by His Passion and Cross, be brought to the glory of His Resurrection. Through the same Christ, our Lord. Amen.

The Regina Cœli.

Rejoice, O Queen of Heaven. *Alleluia.*

That He whom Thou wast made worthy to bear. *Alleluia.*

Hath risen as He said. *Alleluia.*

Pray for us to God. *Alleluia.*

V. Rejoice and be glad, O Virgin Mary. *Alleluia.*

R. For the Lord hath risen indeed. *Alleluia.*

Let us pray.

O God, who by the Resurrection of Thy Son, our Lord Jesus Christ, hast been pleased to fill the world with joy; grant, we beseech Thee, that, by the intercession of the Virgin

Mary, His mother, we may attain to the joys of eternal life. Through the same Christ our Lord. Amen.

3. *Recitation of three Gloria Patri, each morning, noon, and evening.*

Pius VII. (11 July, 1815) has granted an Indulgence of 800 days to those who devoutly recite in the morning, at noon, and in the evening, three Gloria Patri (Glory be to the Father, etc.) in thanksgiving to the Most Holy Trinity for the graces and privileges bestowed upon the Blessed Virgin, especially in her Assumption. An Indulgence of 100 days may be gained when the three Gloria Patri are recited at any one of the above-mentioned times. Also, a Plenary Indulgence is granted in favour of those who shall have performed this devotion at the three specified times each day during a month, on the usual conditions. The above indulgences are all applicable to the suffering souls.

N.B.—It is a praiseworthy custom to recite these Gloria Patri, and the following prayer to our Guardian Angel, immediately after the Angelus.

4. *Prayer to our Guardian Angel.*

An Indulgence of 100 days may be gained each time that the following prayer is recited devoutly and with a contrite heart. Also, a Plenary Indulgence to those who have thus performed it at least once a day during that period, on the usual conditions, and a visit to a church. A Plenary Indulgence is also obtainable on the Feast of the Angels Guardian (2 Oct.), on the same conditions, by those who shall have been accustomed to say this prayer each morning and evening during the year. Finally, a Plenary Indulgence at the hour of death is granted to those who have made it a pious custom to recite this prayer during life. (Pius VI., Oct.,

1795, 2 Sept., 1796; Pius VII., 15 May, 1821). All these indulgences are applicable to the suffering souls.

Prayer.

“O Angel of God, who art my guardian! enlighten, guard, protect, and govern me, who have been committed to thee by the supernal clemency. Amen”.

5. Acts of Faith, Hope, and Charity.

Mindful of how useful, and indeed necessary, it is for their eternal salvation that Christians should frequently make Acts of Faith, Hope, and Charity, to encourage them the more in this holy practice, Benedict XIV. (28 Jan., 1756) confirmed for ever the following Indulgences, previously granted by Benedict XII. (15 Jan., 1728). An Indulgence of *seven years and seven quarantines* each time that a person shall make these Acts devoutly in their heart, and repeat them with their lips.

A Plenary Indulgence, once in the month, to those who shall have so performed this devotion each day during that space of time, on the usual conditions.

Finally, a Plenary Indulgence in their last moments is granted to those who during life have been accustomed to repeat these Acts.

All the above Indulgences are applicable to the suffering souls. Benedict XIV. declares that no special form of words is prescribed, and that therefore each may make use of any form he pleases, “provided it expresses the special motives of each of the Theological virtues”. (*Dummodo in ea formula singularum Virtutum Theologicarum specialia motiva exprimantur*). The following short form will therefore be sufficient for gaining the foregoing Indulgences:—

An Act of Faith.

"O my God! I firmly believe all the sacred truths the Catholic Church believes and teaches, because Thou hast revealed them, Who neither canst deceive nor be deceived".

An Act of Hope.

"O my God! relying upon Thy goodness, promises, and power, I hope to obtain pardon of my sins and life everlasting, through the merits of Jesus Christ, and by the intercession of His Blessed Mother and the saints".

An Act of Charity.

"O my God! I love Thee above all things, with my whole heart and soul, because Thou art infinitely amiable and deserving of all my love; I love also my neighbour as myself, for the love of Thee".

6. Morning and Evening Devotion to the Blessed Virgin and the Saints.

Pius VI. (5 April, 1786) granted an Indulgence of 100 days on week days, and one of seven years and seven quarantines on Sundays, to those who shall perform the following morning and evening devotion, moved thereto by a spirit of true religion, and in order to make reparation to the Blessed Virgin and Saints for the offences offered to them and their sacred pictures and images by unbelievers.

To those who recite these prayers each day a Plenary

Indulgence is granted on any two Sundays in the month, of their selection, on the usual conditions.

Also, a Plenary Indulgence on all the feasts of the Blessed Virgin, and the Feast of All Saints, on the usual conditions.

Finally, a Plenary Indulgence in their last moments to those who have made it a pious custom through life to perform this devotion, on condition that they confess and communicate if capable of doing so, or else that they be contrite of heart.. All these indulgences are applicable to the suffering souls.

The Devotion.

In the morning.—"Hail, O Queen, mother of mercy, our life, our sweetness, and our hope, hail! To thee do we cry, exiles, children of Eve; to thee do we sigh, mourning and weeping, in this valley of tears. Turn then, O gracious advocate, thine eyes of mercy towards us, and after this our exile, show unto us the blessed Fruit of thy womb, Jesus. O clement, O pious, O sweet Virgin Mary".

V. "Make me worthy to praise thee, O holy Virgin".

R. "Give me strength against thine enemies".

V. "Blessed be God in His Saints".

R. "Amen".

In the Evening.—"We fly to thy protection, O holy Mother of God; despise not our petitions in our necessities, but deliver us ever from all dangers, O glorious and blessed Virgin".

(Here repeat the versicles and responses as above—"Make me worthy", etc.)

7. *Prayer against temptation.*

An indulgence of 100 days, once a day, is granted (Pius IX., 5 August, 1851) to those who say one Hail Mary, morning and evening, with the following prayer and ejaculation, composed by St. John Francis Regis, to implore the aid of the Blessed Virgin in times of temptation, especially those against holy purity.

Also, a Plenary Indulgence once in the month to those who have been faithful in performing this devotion daily during that time, on the usual conditions and visit to a church.

Devotion.

"Hail Mary", etc. "O my Queen, my Mother! I offer myself wholly to thee, and in proof of my devotion to thee, I consecrate to thee, this day, my eyes, my ears, my mouth, my heart, my whole being. Since, then, I am thine, O good mother, preserve me, defend me as thine own property and possession".

Ejaculation.—"O my Queen! my Mother! remember that I am thine; preserve me, defend me as thine own property and possession".

An indulgence of forty days may be gained each time that, being assailed by temptation, a person shall have recourse to the Blessed Virgin for help, by reciting the foregoing *ejaculation*. All these indulgences are applicable to the suffering souls.

8. *Prayer for those in their last agony.*

To encourage the faithful to pray fervently for those in their last agony, to supplicate for them the grace of a happy death, Pope Pius IX. (2 Feb., 1850) granted an indulgence of 100 days to the faithful for each time that they repeat the following prayer with contrite heart and devotion. Also, a Plenary Indulgence to those who shall have said it three times a day at distinct intervals, during a month, to be gained on a day of their own selection, on the usual conditions and visit to a church. These indulgences are applicable to the suffering souls.

It is calculated that about 80,000 human beings die each day throughout the world. Of these, how many, alas! are in the imminent danger of dying impenitent and in sin! All that is needed to save them is to obtain for them the grace of a good confession or an act of perfect contrition. It is easy to comprehend how pleasing it is to our merciful Saviour to help by our prayers those poor souls to save whom He came on earth and died in agony. Charity exercised in this form is sure of the most ample rewards at the hands of Him who has declared by His inspired apostle, St. James: "He that causeth a sinner to be converted . . . shall save his soul from death, and shall cover a multitude of sins".

Prayer.

"O most clement Jesus, lover of souls! I beseech thee, through the agony of Thy most holy Heart and through the dolours of Thy immaculate mother, wash in Thy Blood the sinners of the whole world who are now in their agony, and to die to-day. Amen.

O agonizing Heart of Jesus! have mercy on the dying".

9. *Another devotion for those in their last agony.*

Pius VII. (18 April, 1802) granted an indulgence of 300 days to the faithful each time that with contrite heart and devotion they recite for those in their last agony the Lord's Prayer three times, in remembrance of the Passion and Agony of our Lord Jesus Christ; and the Hail Mary three times, in memory of the sorrows which the Blessed Virgin underwent in being present at the agony and death of her Divine Son. Also a Plenary Indulgence to those who shall have recited this devotion at least once a day during a month, to be gained on a day of one's own choice on the usual conditions. These indulgences are applicable to the suffering souls.

10. *Meditation or Mental Prayer.*

Bened. XIV. (16 Dec., 1746) granted a Plenary Indulgence once in the month to those who devoutly make meditation for half an hour, or at least for quarter of an hour, each day during that space of time. The selection of the day is left to each person's choice, and the indulgence is granted on the usual conditions. It is applicable to the suffering souls.

11. *Offering to be made at Mass.*

Pius IX. (11 April, 1860) granted an Indulgence of three years to those who, at the time of holy Mass, shall say the following prayer with devotion and contrition.

“O Eternal Father! I offer to Thee the sacrifice which Thy beloved Son, Jesus, made of Himself on the cross, and which He now renews upon this altar; I offer it to Thee in

the name of all creatures, together with all the Masses which have been celebrated or shall be celebrated throughout the world; in order to adore Thee and give Thee the honour which Thou dost deserve, to render Thee due thanks for Thy innumerable benefits, to appease Thy anger for our sins, and to give Thee due satisfaction for them; also, to supplicate Thee for myself, for the Church, for the whole world, and for the holy souls in purgatory. Amen”.

12. *Offering of the Most Precious Blood.*

Leo XII. (25 October, 1825) granted an indulgence of 100 days, to be gained each time that this devotion is devoutly performed.

Also, a Plenary Indulgence to those who shall have performed it each day during a month, on the usual conditions.

These indulgences may be applied to the suffering souls.

“O Eternal Father! we offer Thee the Most Precious Blood of Jesus, shed for us with so much love and bitter suffering from the wound in His right hand, and through its merits and its efficacy we supplicate Thy Divine Majesty to grant us Thy holy benediction, that by its assistance we may be defended from all our enemies and be delivered from all evil. To obtain this favour we say: May the blessing of God Almighty, the Father, ✠ Son, and

Holy Ghost, descend upon us, and remain with us for ever. Amen”.

Here say one Pater, Ave, and Gloria Patri, in thanksgiving to the Most Holy Trinity for all graces received.

13. *Devotion in memory of the Seven Words of Jesus on the Cross.*

Pius VII. (26 August, 1814) granted an indulgence of 300 days to the faithful each time that they devoutly recite the following devotion. It is applicable to the suffering souls.

The Devotion.

V. “O God, come to my aid”.

R. “O Lord, make haste to help me”.

V. “Glory be to the Father”, etc.

FIRST WORD.

“Father, forgive them; for they know not what they do.”

V. We adore Thee, O Christ, and bless Thee.

R. Because by Thy holy cross, Thou hast redeemed the world.

“O Jesus, my love! who through love of me dost hang in agony on the cross, there by Thy sufferings to pay the penalty of my sins, and dost open Thy Divine mouth to obtain for me pardon of the Eternal Justice; have pity, O

Jesus, on all the faithful who are now in their last agony, and on me too, when I am in mine. Through the merits of Thy Most Precious Blood shed for my salvation, grant us all such a lively sorrow for our sins as shall lead us to breathe forth our souls into the bosom of Thy boundless mercy”.

Glorify be to the Father, etc., *three times*.

V. “Have mercy on us, O Lord”.

R. “Have mercy on us”.

“O my God, I believe in Thee, I hope in Thee, I love Thee. I repent of my sins, because through them I have offended Thee”.

SECOND WORD.

“This day shalt thou be with me in Paradise”.

V. “We adore Thee”, etc., *as before*.

“O Jesus, my love! who for love of me dost hang in agony on the cross, and with such readiness and liberality dost hearken to the cry of faith from the good thief, when in the midst of Thy humiliations he acknowledged Thee to be the Son of God, and dost then assure him of the paradise prepared for him; have pity on all the faithful now in their last agony, and on me, too, when I am in mine. By the merits of Thy Most Precious Blood awaken within our souls so steadfast a faith as

that it shall never waver under the assaults of Satan, and that so we, too, may obtain the blessed reward of paradise”.

“Glory be the Father”, etc., *three times*.

V. Have mercy on us, etc. “O my God, believe in Thee”, etc., *as before*.

THIRD WORD.

“Behold thy Mother! Behold thy Son!”

V. “We adore Thee”, etc., *as before*.

“O Jesus, my love! who for love of me dost hang in agony on the cross, and, unheeding of Thy own sufferings, dost bequeath to us Thy own most holy Mother as a pledge of Thy love, that we, through her, may in our greatest wants have recourse to Thee with confidence; have pity on all the faithful now in their last agony, and on me, too, when I am in mine. By the interior martyrdom of Thy dear Mother excite in our hearts a firm hope in the infinite merits of Thy Most Precious Blood, that we may escape the sentence of eternal death, which we know we so highly deserve for our sins”.

“Glory be to the Father”, etc., *three times*.

V. Have mercy, etc. “O my God, I believe in Thee”, etc., *as before*.

FOURTH WORD.

"My God, my God, why hast Thou forsaken me?"

V. "We adore Thee", etc., *as before*.

"O Jesus, my love! who for love of me dost hang in agony on the cross, and, adding woe to woe, beside the pain of Thy sacred Body, dost endure with invincible patience the most painful desolation of spirit, because Thou wast forsaken by Thy Eternal Father; have pity on all the faithful now in their last agony, and on me, too, when I am in mine. By the merits of Thy Most Precious Blood grant us all Thy grace to bear with true patience all the pain and anguish of our last agony, that, uniting our pains with Thine, we also may be made partakers of Thy glory for all eternity".

"Glory be to the Father", etc., *three times*.

V. "Have mercy", etc. "O my God, I believe in Thee", etc., *as before*.

FIFTH WORD.

"I thirst".

V. "We adore Thee", etc., *as before*.

"O Jesus, my love! who for love of me dost hang in agony on the cross, and, not satiated with insults and torments, dost wish to suffer

yet more and more, that all men may be saved, thus manifesting that all the torrent of Thy Passion is not enough to quench the thirst of Thy most loving heart; have pity on all the faithful now in their agony, and on me, also, when I am in mine. By the merits of Thy Most Precious Blood, kindle in our breasts such a fire of charity that we may ever thirst with an ardent longing to be united to Thee for all eternity.

“Glory be to the Father”, etc., *three times*.

V. “Have mercy”, etc. “O my God, I believe in Thee”, etc., *as before*.

SIXTH WORD.

“It is consummated”.

V. “We adore Thee”, etc., *as before*.

“O Jesus, my love! who for love of me dost hang in agony on the cross, and from that chair of truth dost declare the accomplishment of the work of our redemption, by which from children of wrath and eternal woe we are made children of God and heirs of heaven; have pity on all the faithful in their last agony, and on me also, when I am in mine. By the merits of Thy Most Precious Blood, detach us completely from the world and from ourselves, and at the time of our agony grant us grace to

offer Thee from our hearts the sacrifice of our life, thereby to make atonement for our sins".

"Glory be to the Father", etc., *as before*.

V. "Have mercy", etc. "O my God, I believe in Thee", etc., *as before*.

SEVENTH WORD.

"*Father, into Thy hands I commend my spirit*".

V. "We adore Thee", etc., *as before*.

"O Jesus, my love! who for love of me dost hang in agony on the cross, and who, to accomplish the great sacrifice, dost accept the will of Thy Eternal Father, commending Thy spirit into His hands, and then bowing Thy head, dost die; have pity on all the faithful now in their agony, and on me also, when I am in mine. By the fruits of Thy Most Precious Blood grant us in our agony entire conformity to Thy Divine Will, so that being ready to live or die, as it shall be pleasing to Thee, we may desire nothing but that Thy adorable Will may be ever accomplished in us".

"Glory be to the Father", etc., *three times*.

V. "Have mercy", etc. "O my God, I believe in Thee", *as before*.

*Prayer to the Blessed Virgin, the Mother of
Dolours.*

"Most holy Mary, mother of sorrows, through that most painful martyrdom which thou didst suffer at the foot of the cross during the three hours' agony of Jesus, deign to assist us all, children of thy sorrows, in our last agony, that by thy intercession we may pass from the bed of death to the holy joys of heaven, there to adorn thy crown".

"Hail Mary", etc., *three times*; then the following vers. and prayer:—

"Mary, mother of grace, mother of mercy, do thou protect us from the enemy, and receive us at the hour of death".

V. "From a sudden and unprovided death".

R. "Deliver us, O Lord".

V. "From the snares of the devil".

R. "Deliver us, O Lord".

V. "From everlasting death".

R. "Deliver us, O Lord".

Let us pray.

"O God, who for our salvation hast given us in the most painful death of Thy Son, both an example and a refuge, grant, we beseech Thee, that in the last danger, at the hour of our death, we may be made worthy to ex-

perience the effects of His so great charity, and to be made partakers of His glory. Through the same Jesus Christ Thy Son. Amen".

"Jesus, Mary, Joseph, I give you my heart and soul".

"Jesus, Mary, Joseph, assist me in my last agony".

"Jesus, Mary, Joseph, may my soul send forth its last sigh in peace with you".

14. *Prayer in memory of the Passion and Death of our Redeemer.*

Pius VII. (25 August, 1820) granted an indulgence of 300 days, to be gained once in the day by those who shall say with devotion and contrition the following prayer, composed by St. Augustine, concluding with the Lord's Prayer, Hail Mary, and Glory be to the Father, five times.

Also, a Plenary Indulgence once in the month to those who have performed this devotion during that space of time, to be gained on one of the three last days of the month, according to the person's choice, on the usual conditions.

These indulgences are applicable to the suffering souls.

"O God! who for the salvation of mankind wouldst be born, circumcised, persecuted by the Jews, betrayed by the traitor Judas with a kiss, bound with cords, led as an innocent lamb to the slaughter, profanely dragged before Annas, Caiphas, Pilate, and Herod, ac-

cused by false witnesses, tortured by scourges and outrages, defiled with spittle, crowned with thorns, smitten with blows, stricken with a reed, blindfolded, stripped, fastened by nails to the cross, raised up on the cross, placed between thieves, given vinegar and gall to drink, and pierced by a spear. Do Thou, O Lord, by these Thy most holy sufferings, which I, unworthy, call to mind, and by Thy sacred Cross and Passion, deliver me (and this Thy agonizing servant*) from the pains of hell, and vouchsafe to conduct me whither Thou didst conduct the repentant thief who was crucified with Thee. Who with the Father and the Holy Ghost livest and reignest God for ever and ever. Amen".

Pater, Ave, and Gloria, *five times*.

15. *Trisagion of the Angels.*

The following prayer is founded upon what is described in the Sacred Scriptures. (Isaias, vi. 3; Apoc., iv. 8). To stimulate the faithful to give constant praise and thanksgiving to the Most Holy Trinity, Pope Clement XIV. (26 June, 1770) granted an Indulgence of 100 days, to be gained once a day on week days and thrice on Sundays, by those who shall recite devoutly and with contrite hearts the subjoined prayer. Also, a Plenary Indulgence to those who shall have recited it each day for a month, on the usual conditions. The Indulgence of 100 days may be gained thrice each

* When said for a soul in its agony.

day during the Octave of the Most Holy Trinity. These indulgences are applicable to the suffering souls.

“Holy, Holy, Holy, Lord God of Hosts, the earth is full of Thy glory. Glory be to the Father, glory be to the Son, glory be to the Holy Ghost”.

16. *Adoration of the Blessed Sacrament at the Elevation of Mass and at Benediction.*

An indulgence of 100 days may be gained each time that a person, whilst assisting at Mass, shall adore Jesus Christ in the Blessed Sacrament, reciting the following ejaculation devoutly and with contrition, during the elevation of the Host and Chalice. The same indulgence can be gained whilst assisting at Benediction of the Most Holy Sacrament in a church. An indulgence of one year may be gained by the faithful each time that, at the sound of the bell for the elevation of the Blessed Sacrament at High Mass, conventual, or parochial Mass, they adore Jesus in the Blessed Sacrament, on their knees, using at the same time this short prayer. And an indulgence of two years is granted to those who go into the church for this express purpose.

Outside the above-named times an Indulgence of 100 days may be gained once a day by those who repeat this ejaculation with contrite hearts; and this privilege may be obtained thrice on all Thursdays and on each day during the Octave of Corpus Christi. Also, a Plenary Indulgence may be gained by those who repeat it once a day during a month on the usual conditions. These indulgences are applicable to the suffering souls.

(Greg. XIII., 10 April, 1580; Pius VI., 24 May, 1776; Pius VII., 7 Dec., 1819, etc.).

“Praised and thanked at every moment be this Most Holy and Most Divine Sacrament!”

17. *Offering of the Most Precious Blood of Jesus.*

Pius VII. (22 March, 1817) granted an Indulgence of 100 days for each devout repetition of the following offering of the Most Precious Blood of Jesus to the Eternal Father. It is applicable to the suffering souls,

“Eternal Father! I offer Thee the Precious Blood of Jesus, in satisfaction for my sins, and for the wants of Holy Church”.

18. *Prayer before the Blessed Sacrament.*

Pius VI. (17 Oct., 1796) granted an Indulgence of 100 days to those who shall recite the following prayer (composed by St. Cajetan, and taken from Deuteronomy and Prophecy of Daniel) with contrite heart before the Blessed Sacrament. Also, a Plenary Indulgence to the faithful who, having devoutly approached the sacraments of Penance and the Blessed Eucharist on the first Thursday of the month, shall visit the Blessed Sacrament, either in the Exposition or enclosed in the Tabernacle, and shall there recite this prayer, imploring the Divine Mercy, and also praying for the wants of Holy Church, and the intentions of the Holy Father. Finally, the same Pope granted an Indulgence of seven years and seven quarantines to those who shall confess and communicate on any other Thursday, and pray devoutly as above. These indulgences are applicable to the suffering souls.

“Look down, O Lord, from Thy sanctuary and most high dwelling-place in heaven, and behold this Most Holy Host which our great High Priest, Thy holy Child, the Lord Jesus, offers to Thee for the sins of His

brethren. and be propitious beyond the magnitude of our malice. Behold! the voice of the Blood of our Brother, Jesus, cries out to Thee from the cross. Graciously listen, O Lord! be appeased, O Lord! hearken and do; delay not, for Thy own sake, O my God, because Thy name is invoked upon this city and upon Thy people (*Dan. ix. 19*), and deal with us according to Thy great mercy. Amen".

19. *Act of Reparation, and Aspirations to the Most Holy Sacrament.*

Pius VII., at the request of the Nuns of the Perpetual Adoration in Rome, granted (21 Jan., 1815) an Indulgence of 200 days to those who shall say devoutly, and with a contrite heart, the following Act of Reparation to Jesus in the Most Adorable Eucharist, together with the subjoined Aspirations. Leo XII. (18 August, 1828) granted an Indulgence of 100 days to those who shall repeat the Aspirations only. These Indulgences are applicable to the suffering souls.

" With that profound homage which faith inspires, Jesus, my God and my Saviour! I adore Thee true God and true Man; with my whole heart I love Thee, hidden in the most August Sacrament of the Altar, in reparation for all the acts of irreverence, profanation, and sacrilege that I may have unhappily committed, as well as for all those that have ever been committed, or (which God avert!) that

may be committed for the time to come. I adore Thee, therefore, O my God, not indeed in proportion to Thy merits nor to the greatness of my debt to Thee, but according to my feeble strength. Fain would I adore Thee with all the perfection of which rational creatures are capable! In the meantime, I purpose now and ever to adore Thee, not only for those Catholics who do not adore and love Thee, but also in place of, and for the conversion of, all heretics, schismatics, libertines, atheists, blasphemers, sorcerers, Turks, Jews, and idolaters. Oh, Jesus, my God! mayest Thou be ever known, adored, loved, and praised by all, each moment, in the Most Holy and Most August Sacrament. Amen".

Aspirations.

"I adore Thee every moment, Living Bread from heaven, Most August Sacrament.

Jesus, Son of the Virgin Mary! I pray Thee to bless my soul!

Most holy Jesus, my loving Saviour! I give Thee my heart without reserve.

May all ever know, adore, and praise at every moment the Most Holy and Most Divine Sacrament".

20. *Prayer to the Most Holy Sacrament and to the Sacred Heart of Jesus.*

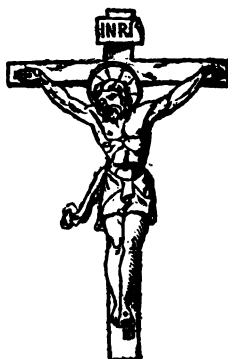
Pius VI. (7 Nov., 1787) granted, and Pius VII. (9 Feb., 1818) confirmed, an Indulgence of 100 days to those who say devoutly the following prayer. It is applicable to the suffering souls.

“Behold, my loving Jesus, the boundless extent of Thy love! Thou hast prepared for me of Thy Sacred Flesh and Most Precious Blood a Divine banquet, wherein Thou givest me Thyself without reserve. Who urged Thee to this excess of love for me? Thy Heart, Thy own loving Heart! O adorable Heart of my Jesus, burning furnace of Divine love! into Thy Most Sacred Wound take Thou my soul, that in that school of charity I may learn to make a return of love to that God who has given me such wonderful proofs of his love. Amen”.

21. *Indulgenced Prayer after Sacramental Communion.*

Pius VII. (10 April, 1821) granted, and Pius IX. (31 July, 1858) confirmed, the grant of a Plenary Indulgence to each of the faithful when, having confessed and communicated, they recite, devoutly and with contrite heart, the following prayer before a crucifix or representation of Christ crucified; adding some further prayer,* for the wants of Holy Church. This indulgence is applicable to the suffering souls. They who practise weekly confession can avail themselves of this indulgence each time they communicate.

* Five Paters and Aves will be sufficient for the purpose.



“ Behold, O good and most sweet Jesus !
I cast myself on my knees in Thy sight, and
with the utmost fervour of soul, pray and
beseech Thee that Thou wouldst deign to im-
press on my heart lively sentiments of faith,
hope, and charity, and of true contrition for
my sins, and a most firm purpose of amend-
ment; whilst with great tenderness of soul
and sorrow, I consider within myself, and
mentally contemplate Thy Five Wounds,
having before my eyes that which the Pro-
phet David said concerning Thee, O good
Jesus ! ‘ They have dug my hands and my
feet, they have numbered all my bones’.
(Ps. xxi. 18)”.

22. *Devout Invocations after Communion, or at any other time.*

Pius IX. (9 Jan., 1854) granted an Indulgence of seven years and seven quarantines to all the faithful who shall devoutly recite the following invocations, attributed to St. Ignatius, after Holy Communion. Also, an Indulgence of 300 days each time they shall be said with contrite heart. And, finally, a Plenary Indulgence to those who shall have repeated them at least once a day for a month. On the usual conditions and visit to a church. These indulgences are applicable to the suffering souls.

“ Soul of Christ, sanctify me.
 Body of Christ, save me.
 Blood of Christ, inebriate me
 Water of the side of Christ, wash me.
 Passion of Christ, strengthen me.
 O good Jesus ! graciously hear me.
 Within Thy Wounds conceal me.
 Permit me not to be separated from Thee.
 From the malignant enemy defend me.
 At the hour of my death call me.
 And order me to come to Thee.
 That with Thy Saints I may praise Thee.
 For ever and ever. Amen”.

23. *Praises to the Holy Name of God.*

To express the love we owe to God, and for the honour of His Most Adorable Name, the faithful are encouraged to frequently make use of the following devotion in reparation for the offences offered to God by blasphemers,

Pius VII. (23 July, 1801) granted an Indulgence of one year for each time it is said with a contrite heart ; and Pius IX. (8 August, 1847) further grants a Plenary Indulgence to those who shall have repeated this devotion at least once a day during a month, on the usual conditions and visit to a Church. These Indulgences are applicable to the suffering souls.

Acts of Praise.

“ Blessed be God.

Blessed be His Holy Name.

Blessed be Jesus, true God and true Man.

Blessed be the Name of Jesus.

Blessed be Jesus in the Most Holy Sacrament of the Altar.

Blessed be the great Mother of God, Most Holy Mary.

Blessed be her Holy and Immaculate Conception.

Blessed be the Name of Mary, Virgin and Mother.

Blessed be God in His Angels and in His Saints”.

It is the pious custom in some places for the priest to recite this devotion aloud alternately with the people at the conclusion of Mass. This is also done in Rome at the conclusion of Benediction, before the Blessed Sacrament is replaced in the Tabernacle.

24. Visit to a Picture or Statue of the Sacred Heart of Jesus.

Pius VI. (2 Jan., 1799) granted to the faithful an Indulgence of seven years and seven quarantines as often

as with contrite heart and devotion they shall visit a Picture of the Sacred Heart of Jesus exposed for public veneration in any church, oratory, or altar, and pray there for some time, according to the intentions of the Sovereign Pontiff. This indulgence is applicable to the suffering souls.

25. *Form of Consecration to the Sacred Heart of Jesus.*

Pius VII. (9 June, 1807, 26 Sept., 1817) granted an Indulgence of 100 days, to be gained once in the day by those who shall make, with contrite heart, the following devout offering before a Representation of the Sacred Heart of Jesus. Also, a Plenary Indulgence to those who, during the space of a month, shall have performed this devotion daily, on the usual conditions.

These indulgences are applicable to the suffering souls.

“O my Jesus! as a pledge of my gratitude, and in reparation for my infidelities, I, N.N., give Thee my heart. I consecrate myself wholly to Thee, and with Thy grace I purpose never again to offend Thee”.

26. *Hymn of the Blessed Sacrament.*

Pius VII. (25 August, 1818) granted an Indulgence of 300 days, to be gained once in the day by those who with contrite heart and devotion shall repeat the hymn of the Blessed Sacrament, “*Pange lingua gloriosi*”, with its Versicle, Response, and Prayer. They who shall recite the last two verses of this hymn, beginning with the words “*Tantum ergo Sacramentum*”, with Versicle, Response, and Prayer, may gain 100 days’ Indulgence. Also, a Plenary Indulgence on the following occasions, to those who repeat either of the above at least ten times in the month, viz., on one day in the year, of their own choice; on the Feast of Corpus Christi or during its octave; and on Holy Thursday, on the usual conditions

and visit to a church. These indulgences are applicable to the suffering souls.

27. Devout Visits to Jesus in the Blessed Sacrament, and to the Blessed Mother of God.

Pius IX. (7 Sept. 1854) granted an Indulgence of 300 days to the faithful each time that they shall recite the following prayers, composed by St. Liguori, the former before the Blessed Sacrament, the latter before an image of the Blessed Virgin. Also, a Plenary Indulgence once in the month to those who shall have said either of these prayers daily during that space of time, on the usual conditions. These Indulgences are applicable to the suffering souls.

Visit to the Blessed Sacrament.

“O my Lord Jesus Christ! who, through Thy love for man, dost remain night and day in this sacrament, full of tenderness and love, expecting, inviting, and receiving all who come to visit Thee, I believe that Thou art truly present in the Sacrament of the Altar; from the abyss of my nothingness I adore Thee, and give Thee thanks for all the benefits which Thou hast conferred on me, and particularly that Thou hast given Thyself to me in this Sacrament, and Thy most holy Mother, Mary, to be my advocate; and also for having called me to visit Thee in this church. I salute Thy most sacred Heart this day, and this homage I direct to a threefold end; firstly, in thanks-

giving for this great gift; secondly, in reparation of all the injuries which Thou hast received from Thy enemies in this sacrament; thirdly, I intend by this visit to adore Thee in all those places throughout the world where Thou art least honoured and most neglected in this Sacrament. O my Jesus! with my whole heart I love Thee. I regret that I have so often grieved Thy infinite goodness. I purpose for the future, with the assistance of Thy grace, never more to offend Thee. And as to the present, miserable though I am, I consecrate myself wholly to Thee; I give and make over to Thee my entire will, my affections, desires, all that I am. Henceforth do with me and all that is mine whatever it shall please Thee. One thing, only, I ask of Thee—one thing I desire—Thy holy love, final perseverance, and the perfect accomplishment of Thy holy will. I commend to Thee the souls in purgatory, those, especially, who have been more devout to this Most Holy Sacrament and the Most Blessed Virgin Mary. I also commend to Thee all poor sinners. In fine, O my dear Saviour, I unite all my affections to the affections of Thy most loving Heart, and, thus united, I offer them to Thy Eternal Father, and beseech Him, in Thy Name, that, for the love of Thee, He would accept them and graciously hear them”.

Visit to the Blessed Virgin.

“Most holy Immaculate Virgin, and my Mother, Mary! to thee, who art the Mother of my Lord, the Queen of men, advocate, hope, and refuge of sinners, I, most wretched, have recourse this day. I venerate thee, O great Queen, and give thee thanks for all the benefits which thou hast hitherto conferred on me, particularly for having preserved me from hell, which I have so often merited. I love thee, most amiable lady, and, through love of thee, I promise to be ever devoted to thy service, and to do all that in me lies to bring others to love thee. In thee I place all my hope, all my salvation. Receive me, O Mother of Mercy, as thy servant, and shelter me under thy protection. And since thy power is so great with God, free me from all temptations, or obtain for me strength to conquer them even unto death. Of thee I ask true love of Jesus Christ; through thee I hope for a happy death. O my Mother! by thy love for God, I implore thee to help me at all times; but, most of all, at the last moments of my life. Do not abandon me until thou beholdest me safe in heaven, there to bless thee and sing thy praises during an endless eternity. Amen”.

28. *The Memorare, or Prayer of Saint Bernard to the Blessed Virgin.*

Pius IX. (25 July, 1846, 11 Dec., 1846) granted an Indulgence of 300 days to the faithful each time that they recite with a contrite heart this prayer to the Blessed Virgin. Also, a Plenary Indulgence to those who shall have said it each day for a month, on the usual conditions and visit to a church. These Indulgences are applicable to the suffering souls.

The Memorare.

“Remember, O most pious Virgin Mary! that it has never at any time been heard that any one having recourse to thy protection, imploring thy aid, seeking thy intercession, was left unassisted. Animated by such grounds for confidence, I run to thee, O Virgin of Virgins, and Mother; I come to thee, and present myself, a weeping sinner, before thee. O Mother of the Word! despise not my petition, but hearken propitiously to it, and accede to it. Amen”.

29. *Litany of the Blessed Virgin.*

Pius VII. (30 Sept., 1817) granted an Indulgence of 300 days to the faithful each time that they recite the Litany of the Blessed Virgin with contrition and devotion. Also, to those who daily recite it, a Plenary Indulgence on each of the five principal feasts of the Blessed Virgin, namely, the Immaculate Conception, Nativity, Annunciation, Purification, and Assumption, on the usual conditions and visit to a church. These Indulgences are applicable to the suffering souls.

30. Prayer to the Most Holy Heart of Mary.

Pius VII. (26 Sept., 1817) granted an Indulgence of sixty days, to be gained once a day by the faithful who shall devoutly say the following prayer, with the subjoined aspiration, to the Sacred Hearts of Jesus and Mary. Also, a Plenary Indulgence on three feasts of the Blessed Virgin, viz., the Nativity, Assumption, and that of the Sacred Heart of Mary, to those who say it each day during a year, on the usual conditions and visit to a church or altar dedicated to the Blessed Virgin. Finally, a Plenary Indulgence in their last moments to those who have observed the pious custom of reciting this devotion daily. These indulgences are applicable to the suffering souls.

Prayer.

“O Heart of Mary, Mother of God, and our Mother! Heart most amiable, object of the delight of the Adorable Trinity; Heart worthy of all the veneration and of the tenderest devotion of angels and men; Heart most like to the Heart of Jesus, of which Thou art the most perfect image; Heart full of goodness and ever-compassionate of our miseries; vouchsafe to melt our icy hearts; grant that they may be ever united to the Heart of our Divine Saviour. Infuse into them a love of thy virtues; inflame them with that sacred fire with which thou dost ever burn. Take into thee the holy Church and guard it. Be thou ever its sweet asylum, and impregnable fortress against all

the attacks of its enemies. Be thou the way that may conduct us to Jesus, and the channel through which we may receive every grace necessary for salvation. Be thou our help in our necessities, our consolation in affliction, our defence in temptations, our refuge in persecutions, our aid in every danger, but especially in the last struggle of our life—at the hour of death—when all the powers of hell shall rise up against us to seize our souls; in that dread moment on which our eternal salvation depends, then, O then! most tender Virgin, let us experience the sweetness of thy maternal heart, and the greatness of thy influence over the Heart of Jesus, by opening for us in that very Fount of mercy a safe refuge, that we may come with thee to praise it in paradise, for ever and ever. Amen”.

Aspiration to the Sacred Hearts of Jesus and Mary.

“May the Most Divine Heart of Jesus, and the most pure heart of Mary be known, praised, blessed, loved, honoured, and glorified, always and in all places. Amen”.

31. *Devotion to the Blessed Virgin to obtain the grace of a holy life and a happy death.*

Pius VII. (15 May, 1821) granted an Indulgence of 300 days, once a day, to those who shall recite with contrite heart and devotion the following prayer, taken from the writings of St. Liguori, with the "Hail, Holy Queen", etc., three times. Also, a Plenary Indulgence to those who shall continue this devotion every day for a month, on one day within the month, of their own selection, on the usual condition. These Indulgences are applicable to the suffering souls.

Prayer.

"O Mother of God, most holy Mary! how often have I merited hell by my sins! Already perhaps had that judgment been carried into effect for my first grievous sin, hadst Thou not graciously restrained the Divine Justice, and, conquering my obduracy, attracted me to repose my confidence in thee! And oh! into how many other sins might I have subsequently fallen amidst the dangers that came in my way, if thou, O Mother full of love, hadst not preserved me safe through them by the graces thou didst obtain for me. O my Queen, of what avail to me will be thy mercy and the favours thou hast obtained for me if I am lost? If hitherto I have not loved thee, I now love thee after God, and above all else. Ah! never permit me to turn my back on thee, and on God who,

through thy mediation, has loaded me with so many favours. O my most amiable Lady, do not permit that I should hate and execrate thee for ever in hell. Canst thou suffer thy servant who loves thee to be damned? O Mary, what sayest thou to me? Shall I be lost? I shall be lost if I abandon thee; but who could ever relinquish thee? Who could be forgetful of the love which thou hast borne me? No; he shall never be lost who faithfully commends himself to thee and has recourse to thee. Ah! my Mother, do not abandon me to my own devices, or I shall be lost; grant that I may ever have recourse to thee. Save me, O thou my hope! save me from hell, and before all, from sin, which alone can cast me into hell".

Here say the

"Hail, Holy Queen", etc., *three times*.

32. *Devotion to our Lady of Dolours.*

Pius VII. (1 Dec., 1815) granted an Indulgence of 300 days, once a day, to those who, compassionating the Dolours of the Blessed Virgin in the sufferings of her Divine Son, shall say the "Hail Mary" seven times, adding after each Hail Mary the following verse from the Stabat Mater:

"Holy Mother, pierce me through,
In my heart each wound renew,
Of my Saviour crucified".

Also a Plenary Indulgence to those who shall have per-

formed this devotion each day during a month, on the usual conditions. These Indulgences are applicable to the suffering souls.

33. *Another Devotion to our Lady in her desolation.*

Pius IX. (23 Dec., 1847) granted an Indulgence of 100 days to the faithful each time they say the following prayer with contrite heart. The Indulgence is applicable to the suffering souls.

Prayer.

“Hail Mary, full of sorrows: the Crucified is with thee: tearful art thou amongst women, and tearful is the fruit of thy womb, Jesus. Holy Mary, Mother of the Crucified, grant tears to us, the crucifiers of thy Son, now and at the hour of our death. Amen”.

34. *Efficacious Prayer to St. Joseph.*

The following is styled the Efficacious Prayer, from its great efficacy in delivering and preserving those who devoutly make use of it from temptations, especially those against the virtue of holy purity. Pius IX. (Feb. 3, 1863) granted an Indulgence of 100 days, to be gained once a day by those who, with contrite hearts and devotion, make use of this prayer.

Prayer.

“O holy Joseph, guardian of virgins, and father to whose faithful keeping Christ Jesus, Innocence itself, and Mary, Virgin of Virgins,

were committed, I pray thee, by this most sacred twofold pledge, Jesus and Mary, to preserve me from all uncleanness; that with a pure mind, clean heart, and chaste body, I may continue in all holiness, ever the devout servant of Jesus and Mary. Amen".

35. *Prayer to St. Aloysius.*

Pius VII. (6 March, 1802) granted an Indulgence of 100 days, to be gained once a day by those who shall devoutly recite the following devotion in honour of St. Aloysius, proclaimed by Bened. XIII., the special protector of youth. Applicable to the suffering souls.

Prayer.

"O Saint Aloysius, gifted with angelic qualities, I, thy most unworthy servant, commend in a special manner to thee the chastity of my soul and body. I pray thee, by thy angelic purity, to intercede for me with the Immaculate Lamb and His most holy Mother, the Virgin of Virgins, and to preserve me from all mortal sin. Permit me not to be ever sullied with any stain of impurity; but when thou shalt see me assailed by temptation, or in danger of sinning, drive far from my heart all unclean thoughts and desires, bringing to my mind the thoughts of eternity and of Jesus crucified. Impress deeply on my heart a sense of holy fear and fervid love of God, so that, following

thy example here on earth, I may merit with thee to enjoy God in heaven. Amen”.

36. *Prayers to St. Stanislaus Kostka.*

Pius IX. (22 March, 1847) granted an Indulgence of 300 days, to be gained once a day by those who shall devoutly recite the following devotion in honour of St. Stanislaus Kostka. And also (10 July, 1854) a Plenary Indulgence to those who shall have performed this devotion each day during a month. On the usual conditions, and visit to a church.

Prayer for Purity.

“ My most pure protector, Stanislaus ! angel of purity, I rejoice with thee for that most wonderful gift of virginal purity which adorned thy unsullied heart. I humbly pray thee to obtain for me strength against impure temptations, and to excite in me a constant vigilance to guard holy purity, that virtue so glorious in itself and so pleasing to God”.

Our Father, Hail Mary, Glory be to the Father, *once*.

For Charity.

“ My most loving protector, Stanislaus ! seraph of charity, I rejoice with thee for that burning flame of love which held thy pure and innocent heart ever lifted up and united to God. I humbly pray thee to obtain for me

such fire of divine love as may consume all other earthly attachments, and inflame me with heavenly love alone”.

Our Father, Hail Mary, Glory be to the Father, *once*.

For a Happy Death.

“My most clement and most powerful protector, Stanislaus! angel of purity and seraph of charity, I rejoice with thee in thy most happy death, which proceeded from the desire of seeing Mary assumed into heaven, and was caused by the impulse of love towards her. I give thanks to Mary, who willed the fulfilment of thy desires. By the merits of thy most happy death I pray thee to be the advocate and protector of my death. Oh! intercede with Mary, and obtain for me a death, if not as happy as thine, at least one that shall be tranquil under the protection of Mary, my advocate, and thine, who art my protector”.

Our Father, Hail Mary, Glory be to the Father, *once*.

*Three Offerings to the Most Holy Trinity
for the grace of a happy death.*

Leo XII. (21 Oct., 1868) granted to the faithful an Indulgence of 100 days, to be gained each time they devoutly repeat the following prayers. Also, a Plenary

Indulgence to those who shall have said them daily for a month, on the usual conditions. These Indulgences are applicable to the suffering souls.

I. "We offer to the Most Holy Trinity the merits of Jesus Christ, in thanksgiving for the Most Precious Blood which Jesus shed for us in the garden; and through His merits we supplicate the Divine Majesty to grant us the pardon of our sins".

Our Father, Hail Mary, Glory be to the Father, *once*.

II. "We offer to the Most Holy Trinity the merits of Jesus Christ in thanksgiving for the Most Precious Death He endured for us on the cross; and by His merits we supplicate the Divine Majesty to free us from the punishment due to our sins".

Our Father, Hail Mary, Glory be to the Father, *once*.

III. "We offer to the Most Holy Trinity the merits of Jesus Christ in thanksgiving for that ineffable charity by which He descended from heaven to earth, to take upon Himself our human nature, in order to suffer and die for us on the cross; and by His merits we supplicate the Divine Majesty to conduct our souls to the glory of heaven after death".

Our Father, Hail Mary, Glory be to the Father, *once*.

37. *Prayers for a Happy Death.*

Pius VII. (12 May, 1801) granted an Indulgence of 100 days to the faithful once a day for the recitation with contrite heart of the following devotion. Also, a Plenary Indulgence to those who shall have said it daily during a month, on the usual conditions, and visit to a church or public oratory. These Indulgences are applicable to the suffering souls.

“O Lord Jesus, God of goodness and Father of mercies! I present myself before Thee in confusion of mind and with an humble and contrite heart; I commend to Thee the last hour of my life and the decision of my eternal fate.

When my feet, become motionless, shall warn me that my course is coming to a close,

O merciful Jesus! have mercy on me.

When my hands, benumbed and trembling, shall no longer be able to clasp the crucifix, but against my will shall let it fall upon my bed of pain,

O merciful Jesus! have mercy on me.

When my eyes, grown dim and distorted with fear of approaching death, shall fix on Thee a dying and languid look,

O merciful Jesus! have mercy on me.

When my lips, cold and trembling, shall pronounce for the last time Thy adorable Name,

O merciful Jesus ! have mercy on me.

When my cheeks, pale and livid, shall inspire those present with pity and awe, and my hair, bathed in the sweat of death, and grown stiff on my head, shall forebode my approaching end,

O merciful Jesus ! have mercy on me.

When my ears, soon to be for ever closed to the words of men, shall be opened to hear Thy voice pronouncing the sentence of my lot for all eternity,

O merciful Jesus ! have mercy on me.

When my imagination, agitated by fearful spectres, shall be sunk in mortal sadness, and my spirit, alarmed at the sight of my iniquities and fear of Thy judgments, shall have to battle with the powers of darkness, who will labour to put out of sight Thy mercies and to plunge me into despair,

O merciful Jesus ! have mercy on me.

When my feeble heart, oppressed by the pains of sickness, shall be crushed by the horror of death, and worn out by its repeated struggles against the enemies of my salvation,

O merciful Jesus ! have mercy on me.

When my last tears, forerunners of my dissolution, shall fall from my eyes, do Thou receive them as a sacrifice of expiation for my sins, that thus I may expire a victim of penance. In that dread moment,

O merciful Jesus! have mercy on me.

When my relatives and friends assembled around me, with feelings of compassion for my sad condition, shall invoke Thee in my behalf,

O merciful Jesus! have mercy on me.

When the use of all my senses shall have left me, and the world shall have vanished from me, and when I shall groan in my last agony in the throes of death,

O merciful Jesus! have mercy on me.

When the last sobs of my heart shall force my soul to depart from the body, do Thou accept of them as desires of a holy impatience eager to come to Thee, do Thou then,

O merciful Jesus! have mercy on me.

When my soul, long quivering on my lips, shall quit this world for ever, and shall leave my body pale, cold, and lifeless, do Thou accept of this dissolution of my being as my willing homage to Thy Divine Majesty, do Thou, in that moment,

O merciful Jesus! have mercy on me.

When, in fine, I shall appear before Thee, and for the first time behold the immortal splendour of Thy majesty, O cast me not away from Thy presence, but vouchsafe to receive me into the loving bosom of Thy mercy, that I may there sing Thy praises for eternity.

O merciful Jesus! have mercy on me.

Let us Pray.

O God, who in appointing for all men once to die, hast yet concealed from them the moment and the hour of their death, grant that, passing all the days of my life in the practice of justice and holiness, I may merit to pass out of this world in thy holy love: through the merits of our Lord Jesus Christ, who with Thee and the Holy Ghost, liveth and reigneth one God, world without end. Amen.

39. Prayer for the Faithful Departed.

Pius VII. (7 Feb., 1817) granted an Indulgence of 300 days to those who, being contrite of heart and devoutly meditating on the Passion of our Lord Jesus Christ, shall say, in suffrage for the faithful departed, the Lord's Prayer and Hail Mary five times, with either of the two following versicles:—

“We therefore pray Thee, help Thy servants, whom Thou hast redeemed with Thy Precious Blood”; or “Eternal Father, we pray Thee, help the souls of Thy servants whom Thou hast redeemed with the Blood of Jesus Christ”.

Then add the *Requiem* :

V. “Eternal rest grant them, O Lord”.

R. “And let perpetual light shine upon them”.

A Plenary Indulgence is also granted to those who shall have practised this devotion each day during a month, on the usual conditions and prayer for the faithful departed. These Indulgences are applicable to the suffering souls.

40. *The De Profundis, or Pater and Ave, after nightfall, for the Dead.*

Clement XII. (14 August, 1736) granted an Indulgence of 100 days to those who at the first hour after nightfall, at the sound of the bell for the dead, shall say devoutly on their knees the Psalm *De Profundis*, terminating with the *Requiem*. They who do not know the *De Profundis* may say instead a Pater and Ave, with the *Requiem eternam*, etc. Also, a Plenary Indulgence one day in the year to those who shall have performed this devotion each day for that space of time, on the usual conditions. Where it is the custom to ring the bell for this devotion either before or after the above-named time, the faithful can still gain the Indulgence by saying it as above (12 Dec., 1736). In places where the bell of the dead is not rung, the faithful may gain the Indulgence by reciting this devotion about nightfall (Pius VI., 18 March, 1781). These Indulgences are applicable to the suffering souls.

Psalm cxxix.

“ Out of the depths I have cried to Thee,
O Lord; Lord, hear my prayer.

Let Thy ears be attentive to the voice of
my supplication.

If Thou, O Lord, wilt mark iniquities:
Lord, who shall stand it?

For with Thee there is merciful forgive-

ness; and by reason of Thy law I have waited for Thee, O Lord.

My soul hath relied on His word: my soul hath hoped in the Lord.

From the morning watch even until night, let Israel hope in the Lord.

Because with the Lord there is mercy: and with Him plentiful redemption.

And He shall redeem Israel from all his iniquities.

Eternal rest grant them, O Lord,

And let perpetual light shine unto them.

May they rest in peace. Amen".

The following portion is not essential for the Indulgence.

V. "O Lord hear my prayer".

R. "And let my crime come unto Thee".

Let us Pray.

"O God, the Creator and Redeemer of all the faithful! grant to the souls of Thy servants departed the remission of all their sins, that by pious supplications they may obtain the pardon which they have always desired, who livest and reignest world without end. Amen".

V. "Eternal rest grant them, O Lord".

R. "And let perpetual light shine unto them".

V. "May they rest in peace".

R. "Amen".

Or else:—

Our Father and Hail Mary, *once*, ending with "Eternal rest grant them, O Lord; and let perpetual light shine unto them. May they rest in peace. Amen".

41. *Devotion in honour of the Most Holy Trinity and the Incarnation.*

This devotion consists in three persons forming themselves into a pious union, each engaging to recite three times every day, namely, in the morning, at noon, and in the evening, the "Glory be to the Father", etc., seven times, in honour of these fundamental mysteries of our holy Faith; and then "Hail Mary", once, in honour of the Blessed Virgin.

Should any of the three, through death or other cause, fail to observe the arrangements, the remaining two are to find a substitute, so that the pious union may be continued. Pius VI. (15 May, 1784) granted to those who shall perform this devotion an Indulgence of 100 days once a day, on week days, and seven years and seven quarantines on Sundays. Also, a Plenary Indulgence on two Sundays in each month, of their own selection, to those who shall have performed this devotional exercise thrice a day at the stated times, for that period, on the usual conditions. These Indulgences are applicable to the suffering souls.

42. *Feeding the poor in honour of Jesus, Mary, and Joseph.*

Pius VII. (15 June, 1815) confirmed the following Indulgences to any of the faithful who, being penitent

of heart, shall feed three poor persons in memory and in honour of Jesus, Mary, and Joseph. An Indulgence of seven years and seven quarantines for each time. Also, a plenary Indulgence on any day when, along with performing this work of mercy, the person shall devoutly approach the Sacraments of Penance and Holy Communion, and shall, moreover, pray for the intentions of the Sovereign Pontiff. The members of the family, or domestics of him who discharges this office of charity, as well as all others who contribute to its accomplishment by lending their services, or even by their presence, can gain an Indulgence of 100 days. These Indulgences are applicable to the suffering souls.

43. Rosary of the Blessed Virgin.

The devotion of the Rosary was introduced by St. Dominic about the year 1206. Having to combat the pernicious heretical opinions of the Albigenses, the Saint had recourse to the Blessed Mother of God for aid, and under her guidance he instituted the Rosary, or at least reduced it to its present form. The heresies of the period directed their attacks chiefly against the doctrine of the Incarnation. To oppose these assaults against so fundamental a doctrine of Christianity, Dominic composed this form of prayer, so that the recollection of the Incarnation of the Son of God for our salvation might be kept constantly and prominently before the minds of all through the means of a popular devotion.

The following Indulgences may be gained by those who recite either the whole Rosary, or, at least, a third part of it—five decades. 100 days' Indulgence for each Our Father, and the same for each Hail Mary. Also, a Plenary Indulgence on one day in the year, of their own choice, provided they shall have recited at least five decades each day during that length of time; on the usual conditions (Bened. XIII., 13 April, 1736). To be entitled to the above it is necessary, 1^o to use a

Rosary beads blessed by a Dominican Father or another priest empowered to bless it with the Dominican form; and 2° to meditate on the Mysteries. If, however, for want of capacity, the person cannot meditate, it will be sufficient for him to say the Rosary devoutly (12 August, 1726; 28 Jan., 1842). Several persons having adopted the habit of using in the recitation of the Rosary a ring with ten knobs on which to tell the Hail Marys, Mgr. Bouvier asked of the Holy See if such a ring could be regarded as a beads, and be indulgenced as such. The Cardinal Prefect of the Congregation of Indulgences, on the 23rd July, 1836, replied in the negative. (*Traité des Ind.*). The observance of the order set forth in prayer-books, assigning particular days in the week for honouring each of the three different classes of Mysteries is highly to be commended, but still is not essential for gaining the Indulgences (1 July, 1839). It is requisite that at least a third portion of the Rosary should be recited without any considerable interruption (22 Jan., 1858). The Sacred Congregation has decided (16 Dec., 1760) that it does not constitute a moral interruption in the performance of an indulgenced devotion, if a person discontinue it, say for the purpose of confessing or communicating. In such a case the devotion may be resumed where it was broken off, without forfeiting the Indulgences, since it is only when a person interrupts the devotion in order to attend to extraneous matters, that it can be said to be discontinued.

The Church has granted special privileges and indulgences to those who recite the Rosary conjointly with others. When the faithful join together in the performance of this devotion, it will be sufficient if one of those so assembled have in his hand, and use in the usual way, an indulgenced beads; the others can gain the indulgences, provided that, having rid their minds of all distracting cares, they apply themselves to pray along with the person who holds the beads, and with the purpose of gaining the indulgences (Pius

IX., 22 Jan., 1858). An indulgence of ten years and ten quarantines, once a day, is granted to those who with a contrite heart recite the Rosary in common with others, whether in the church or at home. Also a Plenary Indulgence is granted to those who recite the third part of the Rosary in this manner, at least three times in the week, to be gained on the last Sunday of each month, on the usual conditions and visit to a church (12 May, 1851).

For list of indulgences accorded to those possessing Rosary-beads or other pious objects indulgenced by the Pope, or by those priests who have obtained faculties for that purpose, see Apostolical Indulgences.

44. *The Bridgetine Indulgences.*

The Chaplet of St. Bridget is quite different, both in form and object, from the ordinary Rosary-beads. It consists of six decades, and it is used for the purpose of honouring the sixty-three years which the Blessed Virgin is supposed to have spent on earth. To gain the Bridgetine Indulgences, meditation on the Mysteries is not necessary (1 July, 1839; 2 Oct., 1840). The indulgences of this chaplet can be attached to the ordinary beads of five decades; and in the document which priests receive from Rome, authorizing them to impart the Apostolic Indulgences to pious objects, they usually obtain at the same time powers to impart the Bridgetine Indulgences. They, therefore, who make use of an ordinary beads so indulgenced, can gain the following: An indulgence of 100 days for the Creed; the same for each Our Father and for each Hail Mary. And, in addition, an Indulgence of seven years and seven quarantines when the entire Rosary of fifteen decades is said. If a person, therefore, have a Rosary-beads blessed with the Dominican form, and also having attached to it the Bridgetine Indulgences, he can gain for each Our Father and also for each Hail Mary said in the recitation of the Rosary, an Indulgence of 200 days, besides

those granted for the performance of the Rosary as such. As, however, these Indulgences are granted on condition that at least a third portion, or five decades, be said, strictly speaking they are not gained until that condition shall have been fulfilled (19 Jan., 1833). The condition of reciting five decades without notable interruption does not apply in the case of members of the Confraternity of the Rosary, as will be explained when speaking of that Confraternity.

The following Plenary Indulgences are granted to those possessed of a Bridgetine beads: 1. On one day, of their own choice in the year, provided they shall have recited the chaplet at least of five decades, each day during that period, on the usual conditions. 2. On the Feast of St. Bridget W. (8th Oct.), provided they shall have recited the chaplet of five decades at least once a week during the year, usual conditions and visit to a church. 3. Once a month, provided they shall have said the chaplet of five decades each day for that time. Usual conditions and visit to a church. 4. At the moment of death, provided they shall have confessed and communicated if possible, or otherwise, being contrite of heart, they shall call upon the Holy Name of Jesus, if not with their lips, at least in their heart.

Moreover, they who carry about them this chaplet, are entitled to the following: An Indulgence of forty days, when, at the sound of the bell for a passing soul, they kneel and pray for that soul; an Indulgence of twenty days when they examine their conscience and recite three Paters and Aves; an Indulgence of 100 days when they hear Mass, or assist at a sermon, or accompany the Most Holy Viaticum, or bring back a sinner to the way of salvation; or, in fine, when they perform any other good work in honour of our Lord Jesus Christ, the Blessed Virgin, or St. Bridget, saying on these occasions three Paters and Aves.

45. *Devotion of the Holy Way of the Cross, commonly called "The Stations".*

This devotion has been transmitted to us from the very time of the Apostles, and has been most highly approved and amply indulgenced by successive Popes. They who duly and devoutly perform this devotion can gain each time all the Indulgences granted in favour of those who should visit in person the holy places sanctified by having been the scenes of our Lord's Sufferings and Death. These Indulgences are very numerous, and include several that are even Plenary. To gain these Plenary Indulgences, it is not required that the person should approach the Sacraments of Penance and the Blessed Eucharist. It will be sufficient if he be in the state of grace, and that he be truly contrite for his sins. In performing this devotion the following must be attended to, otherwise the Indulgences will not be gained: 1^o The person must move from station to station. If, however, owing to the number present, the narrowness of the place, etc., he cannot *approach* the several stations, it will be sufficient to rise after the performance of each station, and kneel again *in the direction* of the next (30 Sept., 1837; 26 Feb., 1841). 2^o He is required to make at least some brief, pious meditation on the Passion of Jesus Christ—though meditation on each particular stage of the Passion is not strictly requisite (3 April, 1731). No special form of prayer is required; those who can do so conveniently are recommended to make use of some of the forms proposed in books of devotion (2 June, 1838). Pope Clement XII. speaks with approbation of the custom of reciting at each station the Lord's Prayer and Hail Mary, once, and also eliciting an Act of Contrition (3 April, 1831). This devotion must be completed without any notable interruption, otherwise the Indulgences would be lost (22 January, 1858). But, as already explained when speaking of the Rosary, it would not constitute a moral interruption for a person to break off in order to hear

Mass, or to go to confession or to communion, or to engage in any other devotion, and consequently he may resume the devotion at the point at which he left off.*

When about to commence this devotion it would be desirable that the person should form the intention to apply all the Indulgences attached to its performance to the relief of the suffering souls, after having obtained a Plenary Indulgence for himself. All the Indulgences attached to the Stations of the Cross may be applied to the suffering souls.

Crucifix Indulged for the Stations of the Cross.—The sick, travellers at sea, those dwelling in infidel countries, prisoners, and, in general, all who are prevented by some valid cause† from visiting a place where the Stations of the Cross are duly erected, may still gain the aforesaid Indulgences by reciting devoutly and with contrition fourteen Paters, Aves, and Gloria Patris, that is, one for each station; and then five Paters, Aves, and Gloria Patris, in honour of our Lord's five Sacred

* “An qui exercitium Viæ Crucis peragunt et illud ad modicum tempus interrumpunt, puta ad audiendum sacrum, ad sumendum Eucharistiam, ad confessionem faciendam, etc., Indulgentias lucentur si illud prosequantur, vel ad Indulgentiæ acquisitionem oporteat in iis casibus illud ab initio reassumere?” S. Congregatio die 16 Dec., 1760, respondit: “Affirmativé quoad primam partem, negativé quoad secundam, nempe non teneri ad reassumendum, quia non interest moralis interruptio, neque divergitur ad actus extraneos in quo tantum casu dicitur actio discontinuata”. (*Falisc: Resol. authent.*, p. 160).

† *Ob legitimum impedimentum.* Those persons who reside at a considerable distance from the church; those on a journey; a priest who, by reason of multiplied duties, is prevented from proceeding to the church for the performance of the Stations, etc., can go through this devotion in private with an Indulged Crucifix. (*P. Maurel.*)

Wounds ; and finally, one Pater, Ave, and Gloria Patri, for the Pope's intentions, holding, whilst reciting these prayers, in their hands a Crucifix that has been specially blessed and Indulged for this purpose by the Father-General, or by a Father-Provincial or Father-Guardian of the Friars Minor Observants (8th Aug., 16th Sept. 1859). These Indulgences can be gained only by the person for whom the Crucifix has been Indulged, and are not available to those who may join him in the performance of the devotion (29 May, 1841). As in the case of the Stations strictly so called, these prayers must be completed without notable interruption.

46. *Indulged Ejaculations for frequent use during the day.*

“ Jesus ! Mary ! ”

An Indulgence of twenty-five days is granted for each devout invocation of these Sacred Names ; and a Plenary Indulgence at the hour of death to those who have had the pious custom of invoking these Holy Names frequently during life.

V. “ Praised be Jesus Christ ! ”

R. “ For ever. Amen ”.

When two persons saluting each other shall use this form, they may gain each time an Indulgence of 100 days ; and for its frequent use during life, a Plenary Indulgence is granted to them in their last moments. (Sixtus V., 11 May, 1587). The above are applicable to the suffering souls.

47. “ My Jesus, mercy ! ”

100 days' Indulgence each repetition (Pius IX., 23 Sept., 1846). Applicable to the suffering souls.

48. "Sweet Jesus! be thou not my Judge, but my Saviour!"

An Indulgence of fifty days may be gained as often as this ejaculation of St. Jerome Emilian is said devoutly. Also, a Plenary Indulgence on the feast of that saint (20th July) by those who have recited it each day for a year (11 Aug., 1851; 29 Nov., 1853), on the usual conditions. These Indulgences are applicable to the suffering souls.

"Eternal Father! I offer to Thee the Precious Blood of Jesus, in satisfaction for my sins, and for the wants of Holy Church".

100 days' Indulgence for each devout repetition (22 March, 1817).

"May the Sacred Heart of Jesus be everywhere loved!"

100 days' Indulgence (Pius IX., 20 Sept., 1860).

49. "Sweet Heart of Mary! be my salvation".

300 days' Indulgence for each devout repetition. Also, a Plenary Indulgence once in the month to those who have used it each day during that period (Pius IX., 30 Sept., 1852), on the usual conditions and visit to a church. These Indulgences are applicable to the suffering souls.

"Blessed be the Holy and Immaculate Conception of Blessed Mary the Virgin". *Or:*

"In thy Conception, O Virgin Mary, thou wast immaculate; pray for us to the Father, whose Son, Jesus, conceived by the Holy Ghost, thou didst bring forth".

100 days' Indulgence may be gained whenever either of the above is piously repeated (Pius VI., 21 Nov., 1793). Applicable to the suffering souls.

50. "May the most just, most high, and most amiable Will of God be done, praised, and eternally exalted in all things".

100 days' Indulgence may be gained once a day by piously repeating this prayer. Also, a Plenary Indulgence on one day of each person's choice in the year, to those who devoutly say this prayer each day during the year. Finally, a Plenary Indulgence at the time of death to those who have frequently repeated it during life, and who accept of death with resignation from the hands of God (19 May, 1818).

51. "Jesus, my God! I love Thee above all things".

Fifty days' Indulgence is granted to those who shall, either themselves devoutly say the above, or, with sentiments of compunction and gratitude, shall exhort others to say it for the benefit of those charged with the care of souls (Pius IX., 7 May, 1854).

52. "Jesus, Mary, Joseph! I offer you my heart and soul".

"Jesus, Mary, Joseph! assist me in my last agony".

"Jesus, Mary, Joseph! may my soul send forth its last sigh in peace with you".

To encourage the faithful to invoke these Sacred Names frequently, for the purpose of recommending to them the last moments of life, Pius VII. (28 April, 1807) granted an Indulgence of 300 days to the

faithful as often as they devoutly make use of the above ejaculations ; or an Indulgence of 100 days for piously repeating any one of them. These Indulgences are applicable to the suffering souls.



THIRD PART.



CONFRATERNITIES, SCAPULARS, SPECIAL DEVOTIONS, ETC.

Preliminary Remarks.

All Confraternities and pious Associations are under the jurisdiction of the Bishop of the Diocese; it is for him to authorize their establishment, to give them canonical existence, and also to modify their rules, if such should seem to him expedient. Unless they be thus canonically established, such Associations cannot be affiliated to the Parent-Confraternities at Rome, nor to Arch-Confraternities elsewhere, and consequently are not entitled to their indulgences and privileges.

By the term Arch-Confraternity is meant a confraternity authorized to affiliate to it other confraternities of the same title, and to communicate to them the indulgences and privileges proper to it.

Various Confraternities can be erected in the same church (Decision of Rota, 18 Jan.,

1745). But by the Bull *Quacumque* of Clem. VIII. (7 Dec., 1604) it is forbidden to have more than one Confraternity of the same name in the same place. It is required that churches in which branches of the same confraternity are established, should be distant from each other one league. Several confraternities have been excepted from this rule regarding distance; amongst which are the following: Confraternity of the B. Sacrament (7 Feb., 1607); Confraternity of the Christian Doctrine (3 Feb., 1680); Confraternity of the S. Heart of Jesus, if the number of pious souls should appear to call for it (25 Jan., 1803); Confraternity of the Immac. Heart of Mary for the conversion of sinners, under the same proviso (23 April, 1838); Confraternity of the Assumption of our Lady, for the relief of the souls in Purgatory (23 August, 1861); Confraternity of the Most Holy Name of Jesus, for the suppression of blasphemy, etc. (8 August, 1843), etc. The Sovereign Pontiff readily grants exceptions of this kind when requested.

The same altar may, with the consent of the respective directors, be the special altar—*altare proprium*—of different confraternities, but it would be manifestly desirable to have a distinct altar assigned to each different confraternity (29th May, 1841).

To be entitled to the privileges and indulgences of a confraternity, the person must be duly admitted a member by the Father-Director delegated for that purpose, and have his name inscribed on the register. This admission is to be gratis (7 Dec., 1604). Provided a confraternity be canonically established, and its members observe the works prescribed by the Holy See for gaining the indulgences, any variation, whether partial or general, in the statutes (which the Bishop of the place has power to modify) does not prevent the acquisition of the indulgences, for this reason, that the statutes are designed for the regulation and due administration of the Confraternity, and not as works enjoined for gaining the indulgences (12th May, 1843).

When daily prayers are not prescribed for the purpose of gaining the indulgences, the faithful are not bound to recite any special prayers (31st Jan., 1848).

The members of any Confraternity, Sodality, or Association, wheresoever established (provided it be with the authority of the ordinary), who are suffering from any bodily infirmity, or are detained in prison, are entitled to all the indulgences available to their fellow members, provided that, in place of a church, they faithfully fulfil some other pious

work enjoined in its stead (Clement XIII., 2 August, 1760).

The saints and sacred writers have been most earnest in recommending the faithful to become members of pious associations. St. Francis de Sales reminds them that by so doing they have everything to gain and nothing to lose, and expresses his wonder that so few comparatively should avail themselves of the precious advantages which they afford—(*Spirit of St. Francis de Sales*, p. xi., c. vi.). St. Alphonso Liguori regards them as a most efficacious remedy against sin (*Glories of Mary*). And St. Charles Borromeo recommends pastors to urge the faithful, by frequent exhortation, to become members of pious confraternities, and to apply themselves to the fulfilment of the holy practices which they prescribe—(*Acta Eccl. Mediol.*, n. 25). We can readily understand the reasons that prompted these holy prelates to speak thus when we recollect that affiliation to a confraternity places us in an especial manner under the protection of our Divine Lord, or His Blessed Virgin Mother, or some other of His saints; associates us with holy fervent servants of God, whose example is well calculated to edify us and prompt us to lead better lives; establishes between us and numberless souls rich in heavenly

graces and merits, a union of prayers and good works, whereby we may supply for our own deficiencies, add to the merits of our acts, and impart new efficacy to our prayers; makes provision by its rules against our tendency to fickleness and inconstancy in well-doing, and sets us to the performance of good deeds, which otherwise, we might, perhaps, have never thought of doing; facilitates the frequentation of the Sacraments; and, finally, gives us a right to numerous indulgences, obtainable on easy conditions.—(*Instructions relatifs aux confréries, par Mgr. Tournefort, Evêque de Limoges*).

A person ought not to join a confraternity without first having made himself acquainted with its rules, and also determined on faithfully observing them. It is true that the rules of confraternities impose no obligation in conscience; still, those members who fail in their observance, deprive themselves of the privileges and advantages of the pious association, deprive their co-associates also of their share of the good works which they engaged to perform, give disedification by their remissness and fickleness, and impede the success of the Association, which can only be achieved through the zeal and regularity of its members and the faithful observance of its rules. Dis-

cretion should be observed by the faithful in joining confraternities, so as not to undertake more pious duties than they are likely to persevere in discharging; they should bear in mind that it is not the multiplication of practices of devotion that conduces to sanctification so much as the faithful and zealous performance of them. As confraternities have for their chief end to form in the world perfect Christians, who may serve as examples for the rest of the faithful, therefore should those who compose them apply themselves to lead regular, edifying, and truly Christian lives, seeking daily to advance in the way of perfection and in the practice of virtue (*Act. Eccl. Mediol.*), contributing, by their prayers and good works, to promote respect for religion, and the devout frequentation of the Sacraments, the revival of a spirit of faith, of Christian charity, and zeal for the salvation of souls, and the diffusion of the knowledge and love of Jesus Christ.

53. *Confraternity of the Most Sacred Heart of Jesus.*

The object of this Confraternity is to honour the Divine Heart of Jesus; to render Him love for love; to thank Him for all His mercies and favours, especially for the institu-

tion of the Blessed Eucharist; and to make Him reparation for the coldness and ingratitude with which His infinite charity is repaid by the generality of Christians. "It is this I feel more than all I suffered in my Passion", our Lord said to the Blessed Margaret Mary Alacoque. "If men would only return my love, I would count all I have done for them as nothing; but, instead of that, I receive from them, for the most part, only coldness and ingratitude. Do thou, at least, atone for their ungratefulness as far as thou art able". The spirit of devotion to the Sacred Heart of Jesus may be gathered from these words of our Lord. It is two-fold: *First*, to make the love of that Sacred Heart for us the subject of frequent and affectionate meditation, and to aim at making a return of love for such infinite love. *Secondly*, to mourn over and to endeavour to make atonement for the many insults and outrages to which He was subjected during his mortal life, and which, unhappily, He still so frequently meets with, especially in the Most Holy Sacrament of the altar.

A special devotion to the Blessed Sacrament is intimately connected with that to the Sacred Heart: 1. Because such is the evident intention of our Blessed Lord as evidenced in the circumstances under which He instituted

the devotion of the Sacred Heart. 2. Because the Sacred Heart of Jesus is really present, along with His Soul and Divinity, in the Most Holy Sacrament. 3. Because His Sacramental Presence on our altars is most evident proof of that intense love for us with which His Most Sacred Heart is filled. 4. Because, as our Blessed Lord nowhere meets with more neglect and insult than in this very sacrament of His love, so, therefore, should the Blessed Eucharist be the special object towards which the members of the Confraternity of the Sacred Heart should direct their acts of reparation and atonement.

Indulgences.

Granted in perpetuity by the Sovereign Pontiffs, Pius VII., Leo XII., and Gregory XVI., to the members of the Pious Union of the Most Sacred Heart of Jesus, canonically erected in Rome, in the church of *Sta. Maria della Pace*, and which, by a Brief, dated 12th January, 1803, are extended to all other Confraternities of the Sacred Heart of Jesus, duly aggregated to the above.*

* The following statement is made on what appears to be reliable authority:—His Holiness, Pope Gregory XVI., by an Indult dated the 26th of June, 1831, granted

1. Plenary, on the day of admission.—(7th March, 1801). Usual conditions.

2. Plenary, on the Feast of Sacred Heart, or Sunday following.—(7th March, 1801,—12th July, 1803). Usual conditions.

3. Plenary, on the first Friday or first Sunday of each month.—(15th July, 1803,—7th July, 1815). Usual conditions.

4. Plenary, on one other day in each month. (15th November, 1802). Usual conditions.

5. Plenary, at the moment of death.—(7th March, 1801).

6. Seven years and seven quarantines on each of the four Sundays preceding the Feast of the Sacred Heart.

7. Finally, an indulgence of sixty days for every pious work performed by members.—(7th March, 1801).

Members, to be entitled to the foregoing Indulgences, are required to recite habitually every day the prayers of the Confraternity, namely, The Lord's Prayer, Hail Mary, and Creed, with the aspiration, "Dearest Heart of

to the Bishops of Ireland the extension of said indulgences to the Sodalties of the Sacred Heart, which had been and shall be erected in their respective dioceses. He extended also to these Sodalties, all the spiritual favours and privileges conferred on the Pious Associations in Rome.

Jesus, grant that I may love Thee ever more and more”.

By an Apostolic Brief, dated 2nd April, 1805, the following additional indulgences have been granted in perpetuity to members of this Confraternity.

8. They who visit the church of the Confraternity on the days marked in the Roman Missal, and there pray according to the intentions of the Sovereign Pontiff, can gain the indulgences called those of the **ROMAN STATIONS**,* of which the following is a list:—

Lent.—An indulgence of 15 years and 15 quarantines on Ash-Wednesday, and on the fourth Sunday. One of 25 years and 25 quarantines on Palm Sunday. Plenary on Holy Thursday. Usual conditions, besides the visit alluded to above. 30 years and 30 quarantines on Good Friday and on Holy Saturday. 10 years and 10 quarantines on every other day in Lent.

Easter.—Easter Day.—Plenary; same conditions as on Holy Thursday. 30 years

* The custom of visiting in solemn procession the churches of the *Stations*, in which are preserved notable relics of the martyrs and other saints, comes down from the earliest ages of Christianity. Pope Gregory the Great had a list made of the churches to be visited, and assigned the time for so doing. This list he had inserted in the Roman Missal. (*Raccolta*).

and 30 quarantines on each day to Low Sunday, inclusively.

Ascension.—Plenary; same conditions as on Holy Thursday.

Pentecost.—10 years and 10 quarantines on the Vigil. 30 years and 30 quarantines on the Feast, and each day during the Octave to Saturday, inclusively.

Advent.—15 years and 15 quarantines on third Sunday.—10 years and 10 quarantines on each of the other Sundays.

Christmas.—15 years and 15 quarantines on Vigil; also, for assisting at midnight Mass, and the same for the Mass of the Aurora. Plenary on Feast; conditions as on Holy Thursday. 30 years and 30 quarantines on each of the three days immediately following Christmas, on the Circumcision, Epiphany, and also on each of the Sundays of Septuagesima, Sexagesima, and Quinquagesima.

Quarter Tense.—On each quarter-tense day, 10 years and 10 quarantines.

St. Mark's and Rogation days.—30 years and 30 quarantines, each day.

9. Moreover, by a Brief, dated 2nd April, 1805, a Plenary Indulgence is granted to Associates on the following feasts: Immaculate Conception, Nativity of the Blessed Vir-

gin Mary, Annunciation, Purification, and Assumption; All Saints, Commemoration of All Souls, St. Joseph, SS. Peter and Paul, and St. John the Evangelist. The conditions for gaining these are, Confession, Communion, and a visit to a church of confraternity.

10. Seven years and seven quarantines on the other Feasts of the Blessed Virgin and those of the other Apostles, on condition of visiting the church of the confraternity.

The indulgences under the numbers 8, 9, and 10, to gain which a visit to the church or chapel of the confraternity is required, can still be gained by associates, who, from infirmity or other sufficient cause, are prevented from making the prescribed visit, on condition of their fulfilling some other pious work which can be enjoined, once for all, in its stead by their confessor.

11. An indulgence of seven years and seven quarantines may be gained on each day of the Novena or Triduo in preparation for the Feast of the Sacred Heart, by visiting devoutly a church or public oratory in which the Feast is celebrated, and praying there for some time according to the intentions of the Sovereign Pontiff (4th March, 1806; 21st May, 1828).

12. A Plenary Indulgence is granted on each of the six Fridays or six Sundays im-

mediately preceding the Feast of the Sacred Heart, to those who, having confessed and communicated, shall visit a church or oratory where the Feast is kept, and pray there as before stated (4th March, 1806). The visit to a church, prescribed for the Indulgences under numbers 11 and 12, can be commuted by their confessors into some other pious work in favour of those who are unable to make the visit.

All the indulgences granted to the Confraternity of the Sacred Heart can be gained by the faithful, in whatever part of the world they may be, where there does not exist a confraternity of the Sacred Heart, or where there is a difficulty of getting affiliated with the Arch-confraternity at Rome, provided always that they fulfil with exactitude the prescribed works (Pius VII., 15 May, 1816).

13. Finally, a Plenary Indulgence is granted to associates on the Feast of St. Gregory the Great (March 12). The conditions of which are, Confession, Communion, and visit to the church of the confraternity, with prayer offered for the Pope's intention (Gregory XVI., 20th June, 1834) The above Indulgences are all applicable to the souls in Purgatory.

54. *Perpetual Adoration of the Sacred Heart.*

Every member of the Society of the Sacred Heart may have himself enrolled for the Perpetual Adoration, which is intended as a means of procuring for this Adorable Heart a continual *cultus* or worship and expression of thanksgiving, in grateful recognition of the love for us with which this Divine Heart is filled. Those who enter themselves for the Perpetual Adoration are to make choice of some one or more days in the year; this day, or these days, they are to consecrate to the Sacred Heart of Jesus in the following manner. 1. They are to receive devoutly the sacraments of penance and the Blessed Eucharist. 2. They are to visit a church or public oratory, and there offer their prayers for the Sovereign Pontiff and all those in the sacred ministry, for the exaltation of the Church, for the extirpation of heresy, for the conversion of sinners, for peace and concord amongst Christian princes, for all those associated in this holy exercise, and for the holy souls in Purgatory. 3. They are to renew their baptismal vows, as well as any others that they may at any time heretofore have made. 4. They are to make about one hour's prayer, either vocal or mental, at some time

during the day. If, for some valid reason, this hour of prayer cannot be performed at one time, it is permitted to perform it at intervals during the day. 5. In order that this *cultus* may suitably represent that perpetual fire, which shall never go out on the altar (*Lev.*, vi. 13), they are to offer up frequently during the day some ejaculatory prayer in honour of the Sacred Heart of Jesus. They who perform the above may gain on each occasion a Plenary Indulgence, applicable to the souls in Purgatory (Leo XI., 18th February, 1826; Greg. XVI., 20th June, 1834).

55. *Association of the Reparation Communion.*

As it is in the great sacrament of His love that our Blessed Lord meets, unhappily, with the greatest amount of ingratitude, forgetfulness, and indignity, therefore it is in this Divine Sacrament that He is chiefly to be consoled by the homage of grateful, loving hearts, and reparation made Him for the numerous insults and outrages to which He here subjects Himself, and which He so frequently receives, not only from unbelievers, but also from ungrateful, sinful Christians. The Association of the Reparation Communion has this most holy work for its object. It is in connection with the Confraternity of

the Sacred Heart of Jesus, and composed of such members of that society as may voluntarily unite themselves together for the purpose. The members of this Association form themselves into sections, either of seven, corresponding with the number of days in the week, or of thirty or thirty-one, corresponding with the number of days in the month. To each of these a particular day in the week or month is assigned, on which he or she undertakes to make the Reparation Communion. Pius IX. grants (9th August, 1861; 15th May, 1863) a Plenary Indulgence to each person already enrolled, or to be hereafter enrolled in the aforesaid pious association, who, being truly contrite, and having confessed and received the Holy Communion on the day in the week or month assigned him, according to his section, shall visit, between sunrise and sunset, some public church, and pray therein for concord between Christian princes, the extirpation of heresy, the exaltation of the Church, and also according to the intention of the Sovereign Pontiff. Furthermore, by a Brief, dated 7th July, 1864, the Pope declares in favour of such members of the association as may be legitimately hindered from receiving Holy Communion on the day assigned them in their sections, that they may

still gain the indulgence by communicating on any other day in the same week or the same month, according to their section. These indulgences are applicable to the suffering souls.

56. *Apostleship of Prayer.*

The object of this Association is to induce Christians to take to heart the interests so dear to the Heart of Jesus, and to lead them to become as so many apostles for their promotion. This holy work of advancing the glory of God and extending the reign of His grace is to be accomplished by means of prayer. The spirit of this Association is precisely the same as that of the Confraternity of the Sacred Heart, with which, consequently, it is intimately connected.

All the indulgences granted to the Confraternity of the Sacred Heart (for list see No. 53, p. 104), may be gained by members of this Association, and, in addition, the following—*Plenary*: 1. On day of reception. 2. On the Feasts of the Sacred Heart of Jesus and of the Immaculate Conception B.V.M. 3. On one Friday in each month, and also on one other day in the month at choice of members. The conditions for gaining these indulgences are, Confession,

Communion, visit to a church, and prayer according to the Pope's intentions. Moreover, by a Brief dated 21 Jan., 1850, all those who make each month a quarter of an hour's adoration before the Blessed Sacrament, endeavouring to appease the Divine Majesty, can gain a Plenary Indulgence on the following occasions: 1. On the day of the month assigned them for the performance of this devotion. 2. On Holy Thursday. 3. At the hour of death. Conditions as above.

• An indulgence of 100 days is attached to the prayers and good works performed in accordance with the recommendations issued by the Director of the Association at the beginning of each month. Members are required to say, each day, the Lord's Prayer, Hail Mary, Creed, and the verse, "Dearest Heart of Jesus, grant that I may love Thee daily more and more". All the above indulgences are applicable to the souls in Purgatory.

Statutes of the Pious Association of the Apostleship of Prayer, approved by the Sacred Congregation of Bishops, and confirmed by the Sovereign Pontiff.

Article I. The Association of Prayer is neither a Sodality nor Confraternity in the

strict sense of the term, but rather a kind of League of Prayer, in which not only the individual faithful, but still more, the pious Associations of believers, are invited to join. Hence, it is as little bound by the formalities requisite for the establishment of a Confraternity as the Association for the Propagation of the Faith, the object of which it serves to advance.

Article II. The sole condition imposed on the Associates of the Apostleship of Prayer, in order that they may share in the privileges granted to the Association by the Holy See, is that they should make all the intentions of the Most Sacred Heart of Jesus their own, *by offering up at least once a day, their daily prayers, works, and trials*, for the end for which Christ our Lord ever prays and offers Himself in Sacrifice, especially for the Universal Church, for the Sovereign Pontiff, as well as for certain other urgent needs recommended each month by the General Director of the whole Association.

Article III. The Association of Prayer having been, by a Diploma dated 8th April, 1861, affiliated to the Arch-Confraternity of the S. Heart of Jesus, established at Rome in the Church *della Pace*, all the faithful who are members of the Association of Prayer,

may, by that very fact, share in every indulgence and spiritual favour granted to the Arch-Confraternity aforesaid.

Article IV. Religious communities, who may claim the foremost place in this league of Prayer, are especially invited to enter into it, and even those may be admitted, whose rules preclude them from undertaking any additional duty, for the union of our intentions with those of the most Sacred Heart of Jesus, cannot be regarded as such. Religious communities desirous of being affiliated, may obtain their wish *by enrolling the names of each of their members* in a Register drawn up by the Superior of each community, by the leave of the Director-General of the Apostleship, and sending an accurate copy of the same, that it may be entered in the General Register. The Superior of the community will give to each one a ticket of affiliation.

Article V. Religious communities, hospitals, boarding schools of Religious, even whole parishes, may be affiliated in the manner aforesaid. But each member of these several Associations must be enrolled on a particular Register, and receive a ticket of affiliation from the Superior or Parish Priest, or any other person appointed thereto by the Director-General or any Central Director. Nor

shall any one be held to have ceased to belong to the Association in consequence of having left any of these Associations of which he was a member.

Article VI. Those of the faithful who are not members of any Confraternity or Association affiliated to the Association of Prayer, may be admitted into it by having their names entered on the Registers kept by these several communities or associations already affiliated, and receiving a ticket of admission. It is left to each person to appoint the day of his admission, whereon he may gain the Plenary Indulgence attached thereto.

Article VII. The General-Director of the Association may not only issue diplomas of affiliation, but may further empower Local Directors to issue the same in his name in a determinate number.

Article VIII. In every country where the Apostleship of Prayer is, or shall hereafter be, established, it shall be lawful for the General-Director to appoint central Directors, who may give diplomas of affiliation to communities, parishes, and other associations, and though the names have to be sent up to the General-Director, their admission shall be held to date from the day whereon they have received their diploma from the central director.

Article IX. In no diocese shall the Apostleship be established, but with the consent of the local Ordinary, whose jurisdiction over the Associates living in his diocese must remain untouched, according to the tenor of the Sacred Canons and Apostolic Constitutions.

At an audience granted to the Secretary of the Sacred Congregation of Bishops and Regulars, on the 27th July, 1866, His Holiness approved and confirmed the statutes set forth above.

At a further audience on 24th May, 1867, the Holy Father granted the petition of the Bishop of Puy, and has commanded that the Statutes be so far amended that the Local Directors be not bound to send to the General-Director their lists of Associates, and that the giving of tickets of admission be dispensed with in those cases only in which it is impossible to give them, and lastly, that the General-Director of this pious Union be one of the Fathers of the Society of Jesus, to be appointed by the General of said Society, for the time being.

57. Confraternity of the Blessed Sacrament.

The object of this Confraternity is to honour our Lord Jesus Christ in the Sacra-

ment of His Love, and to make up to Him by loyal, generous devotion for the neglect and ingratitude with which He is too frequently treated, even by those who profess a belief in His Real Presence. This devotional service to our Sacramental God is to manifest itself in our assisting at Holy Mass and Benediction, frequenting the Holy Table, visiting the Blessed Sacrament, attending to the decoration of the Altar, minding the lamp that is to be kept constantly burning before the tabernacle, diffusing devotion to this Blessed Sacrament amongst others, etc. This confraternity has been approved of by various Pontiffs, and ranks as an archconfraternity, with power to aggregate other confraternities, established for the like object, and to communicate to them the various indulgences which have been bestowed on it. Any Confraternity of the Blessed Sacrament erected with the sanction of the Bishop of the diocese, enjoys all the privileges and indulgences conferred on the archconfraternity established in the church of St. Maria *supra Minervam* at Rome (Paul V., 12th February, 1608; Innocent XI., 1st October, 1678). To establish a Confraternity of the Blessed Sacrament in a locality, all that is necessary is to obtain the previous approbation of the bishop, both for

the project itself and for the rules by which the confraternity is to be governed.

Indulgences granted to members of the Confraternity of the Blessed Sacrament—1. Plenary on the day of enrolment. Usual conditions. 2. Plenary on the Friday after the solemnity of Corpus Christi (Innocent XII., 27th November, 1694). Usual conditions, and assistance at the procession. This last-named condition is dispensed with in the case of those to whom its fulfilment is impossible. 3. Plenary on the third Sunday of each month, and also on Holy Thursday, granted to those who, having communicated, shall assist at the procession on these days, and visiting a church or public oratory, shall pray devoutly for the intentions of the Sovereign Pontiff (Pius IX., 13th June, 1853). This indulgence replaces one of seven years and seven quarantines, previously granted by Paul V. 4. Plenary at the moment of death. 5. An indulgence of seven years and seven quarantines on each of the following occasions:—On Corpus Christi, to those who communicate and pray for the Pope's intentions; each time that a member accompanies the Blessed Sacrament, when borne to the sick, or otherwise; on Holy Thursday, to those visiting the repository of

the Blessed Sacrament. Also, the same indulgence, to be gained *once a day* by those who, in the afternoon, visit the Blessed Sacrament in some church or public oratory, and there pray devoutly and with a contrite heart for the wants of the Church (Pius IX., as above). 6. An indulgence of 100 days *each time* that a member shall assist at the interment of a fellow-Christian, or relieve the poor, or visit prisoners, or instruct the ignorant, or reconcile enemies, or bring sinners to repentance, or do any other work whatever of piety or charity (Clement X., 24th January, 1673; Benedict XIV., 11th August, 1749). All the aforesaid Plenary and Partial Indulgences are applicable to the suffering souls in Purgatory (Benedict XIV., 13th September, 1749; Pius IX., 13th July, 1853).

58. *Archconfraternity of the Most Precious Blood of our Lord Jesus Christ.*

The object of this association is to enliven the faith and devotion of the faithful towards that great Sacrifice of Himself, by which the Son of God redeemed us, by offering His Life's Blood for us. "For, if the blood of goats and of oxen . . . sanctify such as are defiled, to the cleansing of the flesh, how

much more shall the Blood of Christ, who, by the Holy Ghost, offered Himself unspotted unto God, cleanse our conscience from dead works, to serve the Living God!"—*Heb.*, ix. 13, 14.

Indulgences granted to the members of the Confraternity of the Precious Blood. 1. Plenary on the day of admission. Usual conditions. 2. Plenary at the time of death to those who have confessed and communicated, if possible; otherwise, provided that, with true contrition, they invoke with their mouth, or at least with their heart, the Holy Name of Jesus. 3. Plenary *on each day* on which a member, having confessed and received the Holy Communion, shall make an hour's prayer, either vocal or mental, in memory of the Passion of our Lord Jesus Christ and of the Dolours of the Blessed Virgin, praying also for the intentions of the Sovereign Pontiff. 4. A Plenary Indulgence on each of the following days:—Circumcision, Epiphany or any day of the octave, every Friday in March, the 28th of March, Holy Thursday, Easter or one day of the octave, Invention of the Holy Cross, Ascension, Pentecost, Corpus Christi, Feast of the Precious Blood (first Sunday of July) or any one day of the Octave, Exaltation of the Holy Cross, Feast of the Most

Holy Redeemer (23rd October), Christmas or any one day within the Octave.

Feasts of the Blessed Virgin.—5. Purification or one day of the Octave, Annunciation, Seven Dolours (Friday after Passion Sunday), Our Lady of Mount Carmel, Assumption or one day of the Octave, Nativity, Feast of the Dolours (3rd Sunday of September), Feast of the Rosary (1st Sunday of October) or one day of the Octave, Presentation, and the Immaculate Conception or a day within the Octave.

Feasts of the other Saints.—6. St. Joseph, Nativity of St. John the Baptist, Feast of SS. Peter and Paul or one day of the Octave, St. Francis Xavier, and St. Nicholas (6th December). 7. Members can also gain a Plenary Indulgence on one day in the month, of their own choice.

To gain the indulgences classed under the numbers 4, 5, 6, 7, besides approaching the sacraments of penance and the Blessed Eucharist, it is necessary to visit a church of the confraternity, or some other church, praying according to the intentions of the Sovereign Pontiff. When there exists some reasonable cause for so doing, the person's confessor can commute the visit to a church into some other pious work. Confession and

communion may be made on the day previous to the feasts included in Nos. 3, 4, 5, and 6, except the Fridays of March and Holy Thursday. The prescribed visit to a church, however, cannot be made until the afternoon of those vigils; that is, until the time of the first vespers.

Partial Indulgences.—8. An indulgence of ten years and ten quarantines on all the Feasts of our Divine Lord and the Blessed Virgin, not mentioned above. On all the Feasts of the Apostles and Evangelists; on those of the Angels and Archangels, on those of St. Joachim, St. Anne, St. Laurence, St. Stephen, St. Philip Neri, St. Francis of Paula, St. Francis of Assisi, St. Cæcilia, St. Agnes, St. Lucy, and St. Catherine, Virgin and Martyr, and also on the Sunday within the Octave of St. Gregory Thaumaturgus. The conditions for gaining these indulgences are a visit to a church of the confraternity or some other church, and, being contrite, to pray for the intentions of the Supreme Pontiff.

9. An indulgence of seven years and seven quarantines *each time* that a member shall visit in a church as above, either the Blessed Sacrament or image of Christ crucified, or of the Blessed Virgin, and, being contrite, shall pray according to the Pope's intentions.

An indulgence of one year for assisting at any ceremony or meeting in connection with the confraternity, or aiding in any manner to promote devotion towards the Precious Blood.

One hundred days' indulgence for teaching any one the mysteries of Faith, or assisting at a procession of the Blessed Sacrament, or reconciling enemies, or giving aid to the poor, or accompanying a body to the grave, or for saying five Paters and Aves for the repose of members of the confraternity deceased, or for bringing back the sinner to the ways of salvation, or for reciting the Gloria Patri seven times, in honour of the Most Precious Blood, or, in fine, for any other work of piety or charity.

Priests having faculties to enroll the faithful in the Confraternity of the Most Precious Blood, enjoy the personal right of a privileged altar for one day in the week. All the indulgences of this confraternity are applicable to the souls in Purgatory. (Taken from the Summary of Indulgences of the Confraternity of the Most Precious Blood, approved by Pius IX., 19th January, 1850)

59. *Confraternity of the Scapular of our Lady of Mount Carmel (Brown).*

The special advantages of being associated to this confraternity are expressed in these

words, made use of by the Blessed Virgin to St. Simon Stock: "Receive, beloved son, the scapular of thy Order; it is a mark of the privilege I have obtained for thee and all the children of Carmel. Whosoever dies whilst wearing this habit shall be preserved from eternal pains. It is a sign of salvation, a safeguard in danger, and a pledge of peace and of eternal alliance". It is, then, a pious belief that our Blessed Lady, in fulfilment of this promise, will so specially watch over those who piously wear this scapular in her honour, as to obtain for them the grace of perseverance in God's friendship, or, at least, that of sincere conversion before they leave this life, and thus be saved from the punishment of the reprobate.

Indulgences granted to Members of this Confraternity.

1. Plenary on the day of reception. Usual conditions. 2. Plenary on the Feast of Mount Carmel, or Sunday after. Same conditions (Benedict XIV. has extended this indulgence to the whole Octave). 3. Plenary at the moment of death. 4. Plenary for those who, being members of the confraternity, take part in the procession on the Sunday in each month appointed with the permission of the

Bishop (Paul V., 3rd August, 1609; 19th July, 1614). Usual conditions. Those who are prevented from joining in the procession can still gain the indulgence by making in its stead a visit, on the same day, to the chapel of the confraternity (Clement X., 8th May, 1673). Travellers, invalids, prisoners, etc., can participate in the indulgence of this Sunday by reciting either the Little Office of the Blessed Virgin, or fifty Paters and Aves, and making a fervent act of contrition, with the firm purpose of confessing and communicating as soon as possible. 5. Plenary on the following Feasts of the Blessed Virgin: the Immaculate Conception, Nativity, Presentation, Annunciation, Visitation, Purification, and Assumption. 6. Plenary on the Feasts of St. Joseph, St. Simon Stock, St. Anne, St. Michael, St. Teresa, etc. (Clement X., as above). 7. Every Wednesday throughout the year. The conditions for the indulgences 5, 6, and 7, are, confession, Communion, and a visit paid to a church of the Carmelite Order, along with the accustomed prayers for the Pope's intentions. Where there does not exist a Carmelite Church, confessors have the power to substitute some other work of piety. A rescript of 15th June, 1855, allows a visit to be made to a person's parish church.

Partial Indulgences.

Seven years and seven quarantines on the Sunday fixed for the procession, when it cannot take place, provided a visit be made to a church of the confraternity. Five years and five quarantines to those who communicate once a month, and pray for the Pope's intentions. 300 days to those who abstain from flesh meat on Wednesdays and Saturdays. 100 days *each time* that a member performs any other work of piety or charity, as, for instance, burying the dead, helping the poor, instructing the ignorant, etc. 40 days to those who recite each day seven Paters and Aves in honour of the Blessed Virgin. The above indulgences are all applicable to the souls in Purgatory.

The Scapular of Mount Carmel must be of woollen material, of a brown colour, or one approximating to it, such as black (12th February, 1840). The strings do not form an essential part of the habit, and consequently may be of any material. When the scapular with which a person has been duly invested in the first instance, becomes worn out or is lost, another can be substituted, which it is not necessary to have blessed. The scapular should be worn suspended on the breast and

between the shoulders (12th February, 1840). It may be put indifferently either inside or outside any portion of one's ordinary attire (26th July, 1855). It should be worn constantly, day and night (12th February, 1840). When it has been laid aside by a person who has been properly enrolled in the first instance, even though this may have been for a lengthened period, no new ceremony of investiture is necessary; he is simply to resume it (May 27th, 1857). Abstinence from flesh meat on Wednesdays is not necessary, nor the daily recitation of seven Paters and Aves (February 12th, 1840).

Many years after the revelation made to St. Simon Stock, our Blessed Lady appeared to Pope John XXII., and, speaking of the members of the Society of Mount Carmel, promised to assist their souls in Purgatory, and to effect their speedy deliverance, especially on the Saturday immediately after their death. This Pope promulgated this favour in a Bull, since called the Sabbatine Bull. The members of the confraternity who aspire to this special privilege, besides being invested, are required, first, to observe chastity according to their state; secondly, to recite every day the Little Office of the Blessed Virgin, as found in the Roman Breviary. Those who cannot read,

are to observe faithfully the fasts of the Church, and to abstain from flesh meat on the Wednesday and Saturday in each week, except when Christmas falls on one of those days. Those who are bound to the recitation of the Divine Office or to the Little Office of the Blessed Virgin, fulfil this obligation at the same time time by simply directing their intention to that end. In case of great inconvenience, associates are not bound to fast, nor to recite the Divine or Little Office, nor to abstain on Wednesdays and Saturdays. They are advised, however, to submit the matter to a prudent confessor, in order to request a commutation (6th August, 1841). It will then be perceived that the commutation is only a matter of counsel, and that, strictly speaking, persons to whom the duties aforesaid are a great inconvenience, are not bound to perform them, nor to substitute anything in their stead.

60. *Scapular of the Passion of our Lord and of the SS. Hearts of Jesus and Mary (Red).*

The object of this devotion is to excite in us a great and constantly increasing recollection of the sufferings of our Saviour during His Passion, and thereby to move us to gene-

rosity in His service, and loving union with His sufferings.

Indulgences attached to this Scapular.

1. *Plenary*, on the day of reception. Usual conditions and visit to a church. 2. Every Friday throughout the year. Usual conditions, and meditation for some time on the Passion of our Lord. 3. At the moment of death. Those who are lawfully prevented from approaching the Sacraments on Fridays, can gain the Plenary Indulgence above mentioned, by discharging the required conditions on the following Sunday (21st March, 1848; 19th July, 1850; 13th September, 1850).

Partial Indulgences.—1. Seven years and seven quarantines to those who, on any Friday, having approached the sacraments of penance and the Blessed Eucharist, shall devoutly recite five Paters and Aves, meditating, whilst so doing, on the Passion of our Lord. 2. Three years and three quarantines on every other day, on which, being truly contrite, they shall devote at least half an hour to devout meditation on the Passion. 3. 200 days each time that, with contrite heart, and having kissed the scapular, they shall repeat the versicle, “We therefore pray Thee, help Thy
 ents, whom Thou hast redeemed with Thy

Precious Blood" (25th June, 1847). The Scapular of the Passion should be composed of red woollen material, with strings of the same colour and material. It should be received from a priest duly empowered to confer it, and worn day and night. Nothing further is required.

61. *Scapular of the Immaculate Conception (Blue).*

They who become invested with the blue scapular of the Immaculate Conception ought to have it in view to honour this glorious privilege of the Mother of God, and to apply themselves to pray for the reformation of those who are leading a sinful, disorderly life, and straying from the paths of salvation.

Indulgences to be gained by those invested with this Scapular.

1. *Plenary*, on the day of enrolment. Usual conditions. 2. At the hour of death, on condition of receiving the sacraments of penance and the Eucharist, if possible; otherwise, by invoking with contrition and devotion the Most Holy Name of Jesus, with the heart, if not able to do so with the lips. 3. On the first Sunday of each month; on each of the

Saturdays in Lent; on Passion Sunday and the Friday after; on Wednesday, Thursday, and Friday in Holy Week; on the Feasts of Christmas, Easter, Ascension, Pentecost, and the Most Holy Trinity, the Immaculate Conception, Annunciation, Nativity, Purification, and Assumption of the Blessed Virgin; on the Feasts of St. Michael, St. Joseph, All Saints, the Guardian Angels, the Nativity of St. John the Baptist, SS. Peter and Paul, St. Augustine, St. Teresa, St. Cajetan, St. Andrew Avellino; on the Feasts of the Invention and Exaltation of the Holy Cross; on the Feast of Portiuncula, on the last Sunday of July; once a year during the devotion of the Quarant' Ore; on occasion of annual retreat; on one other day in the year, of one's own choosing; on the first and last days of the novena in preparation for Christmas (that is, on the 16th and 24th December); on one day in the year, on which a fast is observed in honour of the Immaculate Conception of the Blessed Virgin; on the 24th March (Feast of the Blessed Joseph M. Tommasi); on the 17th June (Feast of Blessed Paul Burali); and on the 13th December (Feast of the Blessed John Marinoni). The conditions for gaining the aforesaid indulgences are, confession, Communion, visit to a

church of the Theatines, and prayers for the Pope's ordinary intentions. When there is no church of the Theatine Order, the prescribed visits may be made to any other church, provided it contain an altar dedicated to the Blessed Virgin (3rd December, 1847). 4. The Indulgences, both Plenary and Partial, attached to the *Stations* at Rome. To gain these it is necessary to visit a church, as in the foregoing, praying there for the intentions of the Supreme Pontiff, and, in addition, for those that are Plenary, the worthy reception of the sacraments of penance and the Blessed Eucharist. (For list, see n. 8, page 105). 5. The indulgences attached to a visit to the Holy Sepulchre and the Holy Land, to be gained twice in the month, on condition of praying in a church, as above; also, those attached to a visit paid to the seven Roman Basilicas, twice in the month, on condition of praying before seven altars in a church of the Theatines, or, in defect of that, in another church, as above.*

* When a visit to several altars of a church is prescribed, it is not necessary to actually move from one altar to another. It will be sufficient to perform the prayer the required number of times in a portion of the church from which the various altars are visible (*Sarra, Il Domm, etc., c. x.*). When a visit to several altars is prescribed, and the church happens to

6. Those invested with the blue scapular can gain all the indulgences attached to a visit paid to the seven Roman Basilicas, to the church of the Portiuncula at Assisi, of St. James, at Compostella, and of the holy Sepulchre at Jerusalem, each time (*toties quoties*) they devoutly recite in any place whatever, six Paters, Aves, and Glorias, in honour of the Most Holy Trinity, and of the Immaculate Conception of the Blessed Virgin, praying for the exaltation of Holy Church, the extinction of heresies, and for peace and concord amongst Christian princes. To gain these indulgences, nothing more is necessary than simply to recite the six Paters, Aves, and Glorias. All the above-named indulgences are applicable to the souls in Purgatory.

Partial Indulgences.—An indulgence of *sixty years* to those who make half an hour's meditation; *twenty years* to those who visit the sick for the purpose of aiding them either corporally or spiritually, or, if they cannot actually visit them, recite for them five Paters and Aves. *Twenty years* each day of the Octaves of the Feasts of our Blessed Lord;

contain only one, it suffices to repeat the enjoined prayer before the same altar as many times as altars were to have been visited (*P. Grassi, Comp. Narraz. delle Indulg. p. 28*).

also, on all Feasts of the Orders of the Augustinians, Carmelites, Dominicans, Trinitarians, and Servites of Mary. *Seven years and seven quarantines* on all the Feasts of the Blessed Virgin; *seven years and seven quarantines* whenever they approach the sacraments of penance and the Blessed Eucharist; *seven years and seven quarantines* on the Feasts of the Invention and Exaltation of the Holy Cross, on condition of giving an alms; *same* on each of the remaining seven days of the Novena for Christmas; *same* for visiting the Blessed Sacrament on Mondays; *five years and five quarantines* for visiting, on any day, a church of the Theatines, or any church whatever, and reciting five Paters, Aves, and Glorias; *300 days' indulgence* on each day of the Octave of Pentecost; *200 days* for assisting at a sermon; *sixty days* for every other work of piety or religion; *fifty days* for piously invoking the Holy Names of Jesus and Mary; and *the same* for the recitation in any church of a Pater, Ave, and Gloria for the living and the dead. Finally, whenever Mass is offered for a person deceased, who had been duly invested with the blue scapular, the altar on which it is offered is privileged for the occasion. The scapular should be composed of woollen material, of a light blue

colour, and should be worn night and day. There is no further obligation on associates. All the foregoing indulgences are applicable to the suffering souls.—(From the Summary of Indulgences, approved by the Congregation of Indulgences, 12th September, 1860).

62. *Indulgences granted to those invested with the Scapular of the Most Holy Trinity (White).*

Plenary.—1. On the day of aggregation. 2. At the moment of death. 3. Once a month, to those reciting daily three Paters, Aves, and Glorias, in honour of the Most Holy Trinity. 4. To those assisting at the procession of the confraternity on the appointed Sunday in the month. 5. On the 28th January. 6. 2nd February. 7th. 8th February. 8. 14th February. 9. Ash Wednesday. 10. Holy Thursday. 11. Easter. 12. Ascension. 13. Trinity Sunday. 14. 5th July. 15. 8th September. 16. 2nd Sunday of October. 17. 23rd October. 18. 20th November. 19. 25th November. 20. Christmas. The conditions for gaining these Plenary Indulgences are, confession, Communion, and visit to a church of the Order of the confraternity, there praying devoutly, according to the ordinary intentions of the

Supreme Pontiff, and for the deliverance of captives, and their perseverance in the faith. By concession of Pope Gregory XVI., 5th April, 1843, those members who live in places where there is not a church of the Order, can satisfy the last-named condition by visiting, instead, the parish church. Members of this confraternity may also gain the Indulgences of the Roman Stations, by visiting on the days marked in the Missal, a church of the Order or confraternity, or, where that is not possible, their parish church. (For list, see n. 8, page 105).

Partial Indulgences. — Seven years and seven quarantines *once a day*, for associates who recite three Paters, Aves, and Glorias in honour of the Most Holy Trinity (with a Plenary Indulgence once a month). The *same* for visiting a church of the Order or confraternity, or, otherwise, their parish church, on Christmas Day, Easter, Assumption, and St. Agnes Secondo (28 January), praying therein for the intentions of the Holy Father. The *same* for joining in the procession, provided one has been at confession. The *same* for performing some work of mercy, spiritual or corporal, in remission of one's own sins, and for the redemption of captives. 100 days' indulgence for accompanying the funeral of

any deceased member of the Church, and praying for his eternal repose. And the same indulgence for assisting at the prayers of the confraternity, or performing any other act of devotion or charity. All the indulgences enumerated above can be applied to the suffering souls. The Scapular of the Most Holy Trinity must be made of white linen or cloth, with a small cross of red and blue upon it; it must be also worn constantly, and when a new one is to replace the one worn out, it should (as regards this Scapular only) be *blessed*. (From Summary, approved by the Sacred Congregation, 1st September, 1847).

63. *Indulgences granted to those invested with the Scapular of the Seven Dolours of the Blessed Virgin (Black).*

Plenary.—1. On the day of receiving the scapular. Usual conditions. 2. Feast of the Dolours, third Sunday of September. Usual conditions and visit to the church of the confraternity. 3. At the moment of death. 4. On the third Sunday of each month, or another Sunday, according to local arrangements. Usual conditions and assistance at the procession of our Lady of Dolours. 5. Passion Sunday. Usual conditions and visit to a church of the Order.

Partial.—*Seven years and seven quarantines* on the Feasts of Christmas, the Annunciation, Purification, and Assumption, and every Friday, to those reciting on those days five Paters and Aves, in memory of the Passion of our Lord. *Five years and five quarantines* to those who accompany the Blessed Sacrament when carried to the sick, and pray for them. *100 days* to those who recite the Office of the Blessed Virgin in the church of the confraternity. *Sixty days* for every other work of piety or charity. The members of this confraternity also have granted to them the indulgences, both Plenary and Partial, of the Roman Stations (Paul V., 14th February, 1607; 10th March, 1611; Innocent XI., 1st September, 1681). To gain the Plenary Indulgences, confession and Communion are requisite, and for all, a visit paid to a church of the Order, or else some work prescribed instead by one's confessor. (For list, see n. 8, page 105). Clement XIII. (14th August, 1762) permits the visit to the church of the Order, required for gaining some of the above indulgences, to be commuted by a person's confessor into some other work of piety in all cases in which there is a grave inconvenience in its fulfilment. Members of this confraternity have

no other obligation imposed on them beyond that of wearing the scapular. All the above indulgences are applicable to the suffering souls. (From the Summary of Indulgences, approved 9th April, 1831).

*Dolour Beads.**—Indulgences granted by Benedict XIII. and Clement XII. in favour of *all the faithful* who perform this devotion. 1. To those who, being contrite, and having confessed, or who have the firm purpose of confessing, shall recite the beads of the Dolours, are granted the following indulgences: 1. 200 *days* for each Pater and each Ave, when recited in the church of the Order. 2. The like indulgences on Fridays, on the principal solemnities of the Dolours, with their Octaves, and on every day in Lent, without the obligation of reciting the beads in any particular place. 3. 100 *days'* indulgence for each Pater and each Ave, when recited at any other time or place. 4. *Seven years and seven quarantines* besides the above, when recited fully, either alone or with others (Benedict XIII. 26th September, 1724). 5. 100 *years'* indulgence, when fully recited

* To gain the Indulgences attached to the recitation of the Beads of the Dolours, they must be blessed by one of the Superiors of the Order of Servites of Mary, or by another priest possessing the requisite faculties.

after confession, or with the firm purpose of confessing. 6. *150 years*, when recited after confession and Communion, on Mondays, Wednesdays, and Fridays, and on the Feasts of obligation. 7. A Plenary Indulgence one day in the year, left to each person's selection, to those who have recited it four times a week. Usual conditions and recitation of the Beads of the Dolours after confession and Communion. 8. A Plenary Indulgence once in the month, to those who have recited it each day during that time. Usual conditions. 9. *200 years*, when recited after actual confession. 10. *Ten years*, to those who carry on their persons and frequently recite the beads of the Dolours, when, after confession and Communion, they assist at Mass, or at a sermon, or accompany the Blessed Sacrament when carried to the sick, or bring sinners to repentance, or reconcile enemies, or, reciting seven Paters and Aves devoutly, they shall perform any spiritual or temporal work of mercy in honour of our Lord Jesus Christ,

They cannot be lent or sold after being blessed (*Bened. XIII. 26 Sept., 1724*). *Bened. XIV.* for the convenience of the faithful in those places where the Servite Order does not exist, permitted these Beads to be indulgenced by the respective Directors of Confraternities of the Dolours duly erected, but only for the members of their respective Confraternities.

His Blessed Mother, and of their patron Saint (Clement XII., 12th December, 1734. Confirmed by Benedict XIV. and Clement XIII.). 11. 300 *days*, to be gained once in the day, by those who recite seven Hail Marys, repeating the following verse of the *Stabat Mater* after each:—

“ Holy Mother, pierce me through,
In my heart each wound renew
Of my Saviour crucified”.

Also, a Plenary Indulgence once a month to those who have recited this devotion daily during that time, on the usual conditions (Pius VII.). All the above-named indulgences are applicable to the suffering souls.

The Scapular of the Dolours should be made of black woollen cloth, and worn constantly, day and night. There is no other obligation on those who are invested with it (From the Summary of Indulgences published with the authority of the S. Congr. of Ind., 9 April, 1838).

64. *Confraternity of the Rosary.*

The devotion of the Rosary contributes wonderfully to the destruction of sin, the recovery of grace, and the promotion of the glory of God (Gregory XVI.).

*Indulgences to be obtained by those who are
Members of the Confraternity.*

Plenary.—1. On the day of becoming a member. Usual conditions. 2. Same occasion, on condition of communicating in the chapel of the confraternity, and reciting the whole Rosary, praying according to the Pope's intentions. 3. On the first Sunday of each month. Usual conditions, and visit to the chapel of the confraternity. 4. Same day. Usual conditions, and assistance at the Procession. The sick, domestics, and those lawfully prevented from assisting at the procession can still gain this indulgence by reciting the whole Rosary, and, being contrite of heart, have a sincere desire of approaching the sacraments as soon as they can. 5. On all the Feasts of the Blessed Virgin, on that of the M. H. Rosary, and also on all the days on which the Mysteries of the Rosary are celebrated. Usual conditions, and visit to a chapel of the confraternity. They who are lawfully prevented from making this visit may still gain the indulgences of the days on which the Mysteries of the Rosary are commemorated, by reciting the Rosary instead. 6. Easter, Ascension, Pentecost, Corpus Christi, Christmas Day, Feast of the Patron of the church,

and on the Sunday within the Octave of the Nativity of the Blessed Virgin Mary. Usual conditions, and visit to a chapel of the confraternity. 7. On any two Fridays of Lent. 8. At the moment of death.

Partial Indulgences.—Five years and five quarantines each time, on pronouncing the Holy Name of Jesus, at the end of the Hail Mary, whilst reciting the Rosary (31st March, 1856). 300 days to those visiting the sick or assisting at the interment of the dead. 100 days each time they induce others to recite the Rosary. Sixty days for every other work of charity or religion.

Associates can also gain the Indulgences, Plenary and Partial, of the Roman Stations (for list, see No. 8, page 105), by visiting on the days stated, five altars of the church of the Rosary, or if there be not five altars, then, by visiting five times the same altar of the said church. The altar of the Rosary is *privileged* for all the Masses said at it by priests who are members of the confraternity, for any person deceased (31st March, 1856).

The only duty imposed on Associates is to recite, at least once a week, the whole Rosary of fifteen decades, meditating on the Mysteries. It is permitted to members of the Confraternity of the Rosary to divide the recitation of

it into as many parts as they wish, provided only that the whole Rosary is performed within the week (Clement VII., 8th May, 1534; Pius IX., 12th May, 1851; 22nd January, 1858).

65. *Sodality of the Living Rosary.*

The members of this Sodality associate themselves into *circles* of fifteen persons each, amongst whom are distributed, at the commencement of each month, the fifteen mysteries of which the Rosary is composed. Each person engages to recite each day, during the month, the decade assigned him, meditating, in so doing, on the particular mystery. Pope Gregory XVI. approved of this pious practice, and enriched it with the following indulgences:—

Plenary.—1. On the feast day after enrolment. 2. On the festivals of Christmas, Circumcision, Epiphany, Easter, Ascension, Corpus Christi, Whitsunday, and the Feast of the Most Holy Trinity. Also, on all, including the minor Feasts of the Blessed Virgin, that of SS. Peter and Paul, All Saints, and on the third Sunday of every month. To be entitled to these indulgences, it is requisite that the person should have recited, unless prevented by a lawful cause, his portion of

the Rosary each day during the month. He is also to fulfil the usual conditions and visit a church. 3. Associates are, moreover, entitled to the indulgences granted by the Sovereign Pontiffs, in favour of the recitation of the Rosary, except those that are proper to confraternities, which can only be gained by members (27th January, 1832). Finally, they have granted them an indulgence of 100 days each time they recite the decade of the Rosary assigned to them; and one of seven years and seven quarantines for doing so on all Sundays and festivals, even those on which the hearing of Mass is not of obligation, and each day of the Octaves of Christmas, Easter, Corpus Christi, Pentecost, the Assumption, Nativity, and Immaculate Conception of the Blessed Virgin. Temporary interruption resulting from the death or absence of one or more members does not prejudice the indulgences for the others, provided such vacancy be filled within the space of a month.

The members who faithfully fulfil the duties of the Association gain the indulgences, though other members of their circles should neglect to comply with the conditions of membership required by the Papal Brief. These latter, only, suffer the consequences of their negligence (Gregory XVI., 1st November, 1835).

66. *Association for the Propagation of the Faith.*

Indulgences granted to this Association by the Sovereign Pontiffs Pius VII., Leo XII., Pius VIII., Gregory XVI., and Pius IX.

Plenary Indulgences.—On the Feast of the Invention of the Holy Cross (3rd May), or any day within its octave. 2. On the Feast of St. Francis Xavier (3rd December), or any day of the octave. 3. Feast of the Assumption of the Blessed Virgin or any day of the octave. 4. Feast of the Annunciation or any day of the octave. 5. On two days in each month, at the selection of associates. 6. Once a year, on the occasion of the general commemoration of members deceased. 7. Once a year, on the day of the special commemoration of the deceased members of the council, division, association of one hundred, or circle of ten to which each person may belong. 8. At the time of death. 9. The favour of the Privileged Altar for every Mass said in the name of an associate for a deceased member. Children who have not made their first Communion can gain the above-named indulgences by performing, instead of receiving Communion, some pious work enjoined by their confessor.

Partial Indulgences.—300 days' indulgence *each time* an associate assists at the Triduo of the 3rd of May and the 3rd of December. 100 days *each time* an associate recites the Lord's Prayer and Hail Mary, adding to the ejaculation, "St. Francis Xaxier, pray for us". 100 days *each time* an associate performs any work of devotion or charity for the intentions of the society. The conditions for gaining the Plenary Indulgences are, confession, communion, and visit to a church of the association or parish church, and there praying according to the intentions of the Holy Father.

To be entitled to the privileges of membership, each person should recite daily one Our Father and Hail Mary, with the versicle, "St. Francis Xavier, pray for us". He should also contribute one halfpenny a week to the funds of the Association. All the above indulgences are applicable to the suffering souls.

Special favours granted to Particular Members of the Association.

1st. Priests who collect from ten circles of 100 subscribers each:—Every priest who in the course of the year shall pay to the account of the Association a sum equal at least to the amount of one thousand subscriptions

(£108 6s. 8d), whether that sum has been collected by himself, or placed in his hands or provided by his own generosity, is granted personally the favour of the privileged Altar, five times each week. 2. Priests who collect from one hundred subscribers:—Every priest, who in the course of the year shall pay to the account of the Association a sum representing at least the amount of one hundred subscriptions (£10 16s. 8d.) whether that sum has been collected by himself, or placed in his hands, or provided by his own generosity, has power to apply the following indulgences: To Beads, the Bridgetine Indulgences; to Crosses and Medals, the Apostolic Indulgences; and has moreover, granted to himself a Plenary Indulgence at the hour of death. In case the collection of any one hundred subscriptions should be for the moment incomplete, His Holiness prolongs the privileges conferred on the priest who has brought in the entire amount the preceding year, up to the close of the account. 3. Priests who are Members of a Council or of a Committee appointed to superintend the interests of the Association: such priests enjoy the same favours granted to those who collect a hundred subscriptions.

67. Association of the Holy Childhood.

This is an association of Christian children for the purpose of ransoming little pagan children in China and other idolatrous countries. It was founded by Mgr. Charles de Forbin-Janson, Bishop of Nancy, with the object of rescuing these children, who should otherwise be left to die. This holy bishop expended a large patrimony in founding and endowing convents in China, in which these children are brought up and educated till of an age to procure their own livelihood. The association is placed under the invocation of the Infant Jesus; the Blessed Virgin is its principal patron; the Angels Guardian, St. Joseph, St. Francis Xaxier, and St. Vincent de Paul, are secondary patrons. Every baptized child can be a member of the association; after the age of twenty-one a person cannot be a member unless he is also a member of the Association for the Propagation of the Faith.

This association applies itself,—1. To secure the grace of baptism for children in danger of death. 2. To buy those that can be saved. (It is estimated that with each half-crown sent to China one infant may be bought). 3. To educate them in schools and convents at pre-

sent existing. 4. To found new establishments for this purpose.

Each member is to contribute one half-penny a month, or six pence a year. He is also to recite each day one Hail Mary, with the invocation, "O Virgin Mary! pray for us and for the poor little pagan children". In the case of a child who is too young to recite these prayers, some other member of the family may say them for him. Gregory XVI. (17th March, and 2nd May, 1846; and Pius IX., 11th Jan., 1851) granted the following indulgences to the associates of the Holy Childhood, wheresoever established.

1. Two Plenary Indulgences, one of which, for the living members, can be gained from Christmas to the Feast of the Purification; the other, applicable to the suffering souls, can be gained from the second Sunday after Easter, called the Sunday of the Good Shepherd, to the end of the month of May. To be entitled to these indulgences, the person is to assist at a Mass offered for the objects of the association, and to communicate at it. The very young members are dispensed from Communion, but not from confession. 2. A Plenary Indulgence on the feasts of the association, namely, the Presentation of the Blessed Virgin, Feast of the Angel Guardian, of St.

Joseph, St. Francis Xavier, and St. Vincent de Paul, on the usual conditions and prayer offered for the advancement of the work of the Holy Childhood. Finally, there is an indulgence of one year granted to the members of councils and committees of this work each time that they attend these meetings.

68. *Archconfraternity of the Most Holy and Immaculate Heart of Mary, for the conversion of sinners.*

This association, established in the church of Notre Dame des Victoires, Paris, has been canonically approved by Pope Gregory, by a Brief, dated 24th April, 1838, and raised to the rank of an archconfraternity, with power to aggregate other confraternities of the same title, and established for the same object.

Indulgences granted in favour of this Association.

A Plenary Indulgence on the usual conditions may be gained on the following occasions:—1. On the day of admission. 2. On the Feast of the Circumcision of our Lord, the Purification, Annunciation, Nativity, Assumption, Immaculate Conception, and Dolours of the Blessed Virgin; on the Feast of the Conversion of St. Paul, and that of St.

Mary Magdalen. 3. On the Sunday immediately preceding Septuagesima. 4. On the anniversary of each person's baptism. To be entitled to this last, besides complying with the usual conditions, it is requisite that the person should have recited a Hail Mary daily during the year for the conversion of sinners. 5. A Plenary Indulgence at the moment of death (Gregory XVI., 24th April, 1838). 6. Moreover, there is granted a Plenary Indulgence applicable to the souls in Purgatory, on two days in the month, of each person's choice. Usual conditions and visit to a church (Gregory XVI., 4th April, 1841). 7. A Plenary Indulgence, on the usual conditions, may also be gained on the Feasts of St. Joseph, St. John the Baptist, and St. John the Evangelist (Pius IX., 9th December, 1847). 8. A Plenary Indulgence may be gained by strangers visiting Paris, by communicating in the church of Notre Dame des Victoires. An indulgence of 500 days may be gained by all the faithful who assist piously at the Mass offered on Saturdays in the church of the confraternity, in honour of the Immaculate Heart of Mary, and for the conversion of sinners. And a similar indulgence for assistance at the public prayers of the association, for the same object (Gregory XVI., 24th

April, 1838; 21st November, 1845). To be a member of this association, it is only requisite that one's name should be entered on the register. It is desired, but not of obligation (12th May, 1843), that each member should daily recite a Hail Mary for the conversion of sinners. They are also exhorted to wear the Miraculous Medal, as it is called, and to repeat, from time to time, the ejaculation, "O Mary conceived without sin! pray for us who have recourse to thee".

69. Arch-Confraternity of the Assumption of our Lady for the Relief of the Holy Souls in Purgatory, canonically erected in the Church of S. Maria in Monterone, of the Redemptorist Fathers in Rome.

I. Instructions to the Directors and Members of Confraternities aggregated to the above.

1^a Members are exhorted to the frequent performance of works of piety, and to celebrate (if priests) or to procure the celebration of one Mass each year for the relief of the souls in Purgatory, especially those who had been members.

2^o In case of those who cannot obtain the celebration of this Mass, its place may be supplied by a confession and communion, or by

hearing a Mass, or by reciting a third part of the Rosary, or by performing the Stations of the Cross. If they be zealous in gaining Indulgences for the suffering souls, they may be confident of largely sharing, after their own death, in the suffrages of the still living members.

3° All the members should earnestly apply themselves to get others to join, and also to bring about the formation of new Sodalities, to be aggregated to the Arch-Confraternity, as, by the brief of Gregory XVI., 8th June, 1841, it enjoys the faculty of aggregating all other Sodalities wheresoever established, under the same title and for the same object, and of communicating to them all the Indulgences and the favour of the privileged altar granted to the Arch-Confraternity of St. Maria in Monterone, as given below.

4° The directors of aggregated confraternities are exhorted to have Mass said, if possible, each Monday, or at least on the first Monday of each month, at the altar of the Confraternity, for all the souls in Purgatory, especially for deceased members, and also to have some pious service performed on the 2nd of November, the Feast of the Confraternity, and during the Octave of the Commemoration of All Souls, for the benefit of the faithful de-

parted, with lighted candles, each morning and evening, at the altar of the Confraternity. Some of the aggregated Confraternities perform these pious exercises in behalf of the suffering souls during the entire month of November, which is called the Month of the Souls in Purgatory, using some of the books composed for that purpose.

5^o Members are recommended to fulfil the above-named pious practices, to which, however, they are nowise obliged. The rules of branch Confraternities may vary according to circumstances, and require the approbation of the bishop of the place.

II. *Indulgences granted to this Pious Association.*

A Plenary Indulgence.—1. On the day of enrolment. 2. Christmas. 3. Epiphany. 4. Corpus Christi. 5. Immaculate Conception. 6. Nativity B.V.M. 7. Annunciation. 8. Purification. 9. Assumption B.V.M. 10. Feast of SS. Peter and Paul. 11. On the Feast of the Association—namely, the Commemoration of All Souls. The above Indulgences may be gained either on the Feasts or on one day of their respective octaves (Greg. XVI., 19 January, 1841). The conditions for gaining the above are: Confession, Com-

munion, visit to some church or public oratory (Pius IX., 26 March, 1860), and prayer offered therein for peace amongst Christian princes, the extirpation of heresy, and the exaltation of our holy Mother the Church.

12. A Plenary Indulgence is granted to members in their last moments, provided that, being truly contrite, having confessed and communicated, or if they cannot do so, being contrite, they shall invoke with their lips, or at least in their heart, the most holy Name of Jesus.

13. Moreover, Pius IX. (30 Sept., 1859) granted a plenary indulgence to be gained on one day in each month of each member's choice, on the conditions already stated.

Partial Indulgences.—(Gregory XVI., 19 January, 1841). Seven years and seven quarantines on all other Feasts of our Lord, the B. Virgin, and the Apostles; on each of the seven days immediately following the commemoration of All Souls; on the Saturday before Sexagesima, and each of the succeeding ten days (the Carnival); and on the first Monday of each month. (Monday is the day especially assigned by the piety of the faithful to the work of helping the suffering souls.)

The conditions for gaining the foregoing

are to visit some church or public oratory with contrite heart, and there pray for the intentions already set forth when speaking of the Plenary Indulgences.

Members can also gain an Indulgence of 300 days each time they piously visit a church or public oratory; and 100 days' Indulgence is attached to every pious work which a member performs with a contrite heart.

In the case of the sick, or those otherwise prevented from visiting a church, some other pious work which it is in their power to perform may be substituted, both as regards the Plenary and Partial Indulgences, provided they also offer their prayers for the before-named intentions. (12 Feb., 1841.)

Privileged Altar.—By virtue of a Brief of Gregory XVI. (4 May, 1841), the Altar of the Pious Sodality in the Church of St. Maria in Monterone is privileged in perpetuity every day for all priests, secular and regular, even though they be not members, in favour of members deceased. Pius IX. (8 Aug., 1859) declared that this privilege is communicated, along with all the other Indulgences, to each pious sodality already or to be hereafter aggregated to the said Arch-Confraternity of St. Maria in Monterone, the Decree of Benedict XIV. (2 March, 1748) to the contrary not-

withstanding. By another Decree, Pius IX. (26 March, 1860) extended the favour of the privileged altar, granted to the Arch-Confraternity and other Confraternities aggregated to it, in favour of the departed faithful, even though they have not been enrolled as members.

Sac. Congregatio Indulgentiis Sacrisque Reliquiis præposita, præfatum Summarium una cum articulo de Altari Privilegiato recognitum et revisum et cum suis Originalibus plene collatum uti authenticum recognovit typisque imprimi ac publicari posse permisit. Datum Romæ ex Secretaria ejusdem Sac. Congregationis Indulgentiarum die 5 Julii, 1860.

F. CARD. ASQUINIUS, Præf.

A. Archipr. Prinzivalli Substit.

Associates residing out of Rome can gain the Indulgence of the Roman Stations (for List, see n. 8, p. 105) by visiting any church or public oratory, and praying there according to the intentions of the Sovereign Pontiff (22 Jan., 1861). The confraternity can be erected in various churches of the same place, should such appear to the Bishop to be advantageous (23rd August, 1861). Confraternities of even a different title and for a different object may be aggregated to this Arch-Confraternity, on

condition of adding to their title the words: *and for the relief of the souls in Purgatory. (Et in levamen animarum in Purgatio existentium)*. (Thus the members of a Confraternity of the Blessed Sacrament, or of the Sacred Heart, or of the Christian Doctrine, etc., can become entitled to the indulgences and privileges of this Arch-Confraternity by having their confraternity aggregated to it, and adding the above to their title). The Director-General is also authorized to sub-delegate priests to admit the faithful into the Arch-Confraternity in places where it is not established, on condition that the names of members are entered in the Register of either the Arch-Confraternity at Rome, or of some other confraternity affiliated to it. The Directors and Sub-delegates have the privilege of indulgencing the Angelic Chaplets (see No. 80, p. 198) (23rd August, 1861). The Generals of the Dominicans, Capuchins, Discalced Carmelites, and Camaldulose Eremites, have conferred in perpetuity on the said Directors the power to indulge Rosaries, Chaplet of our Lord, and of the Immaculate Conception, and to invest the faithful with the Scapular of Carmel, in places where these Orders do not exist, with the faculty of commuting, for just cause, the obligations of the Sabbatine privilege. The

above is approved as authentic by P. Quelez, Proc. Gen. Congr. SS. Redempt., Director of the Arch-Confraternity, 28th June, 1861.

70.—*Confraternity of the Bona Mors.*

This Confraternity is under the patronage of the Blessed Virgin and St. Joseph, and has for its object to prepare and dispose its members for a happy death. The following Indulgences were granted to this Society by Benedict XIII., 23 Sept., 1729:

Plenary.—1. On the day of enrolment; usual conditions. 2. At the moment of death, by devoutly invoking in the heart, if unable to do so with the lips, the most holy name of Jesus. 3. On one Friday or one Sunday of each month of each member's choice. To gain this Indulgence, the person must communicate in the Church where the Society is established, and also be present at the exposition of the M. H. Sacrament. 4. On Christmas Day, Easter, Ascension, Epiphany, Pentecost, Trinity Sunday, and Corpus Christi; also on the Feasts of the Purification, Annunciation, Assumption, Immaculate Conception, and Nativity of the B. Virgin; on the Nativity of St. John the Baptist, and the Feasts of the Apostles; on the Feast of St. Joseph, and that of All Saints, on the conditions of confession, communion,—

to be made in the church of the Confraternity,—and prayers, offered there also, for concord amongst Christian princes, the extirpation of heresy, the conversion of heretics and unbelievers, for the exaltation of Holy Church and the prosperity of the Sovereign Pontiff.

Partial Indulgences.—Seven years and seven quarantines to members who attend at exposition of the Blessed Sacrament, in the evening, on Fridays or Sundays, and pray devoutly as above, or take the discipline; an indulgence of one year as often as they accompany a body to the grave, or, if infirm or otherwise lawfully prevented, if at the sound of the bell they say a Pater and Ave for the departed soul, or when they assist at any reunion or pious assemblage of the Confraternity, or when they, on week days, assist at holy Mass, or examine their conscience at night before retiring to rest, or when they visit the sick and poor either at their own homes or in hospitals, or those detained in prison.

Members can gain the Indulgences of the Roman Stations (see n. 8, p. 105), provided that, in place of the visit to the church of the Station, they devoutly visit the church where the Confraternity is established, and there pray

for some time, according to the intentions of the Sovereign Pontiff.

All the foregoing indulgences are applicable to the suffering souls. Members who, owing to temporary absence from home, are prevented from fulfilling some of the conditions required for gaining the indulgences, can still gain them by faithfully accomplishing those that it is in their power to perform.—[*From the Summary, published by authority of the S.C.I.*]

71.—*Association of Prayer in honour of the Sacred Thirst and Agony of Jesus, to repress intemperance. Approved by his Holiness Pius IX.*

“Afterwards Jesus said, I thirst; and they gave him vinegar to drink mingled with gall”.—St. John and St. Matt.

Object.—This Association has for its object the union of the faithful, *especially of those who are in the friendship of God*, in devotion to the Sacred Thirst and Agony of Jesus, and the Compassionate Heart of Mary, to obtain the repression of the brutalizing vice of intemperance, which, as St. John Chrysostom tells us, is the “joy of demons, and the parent of ten thousand evils”—*Hom. 27*. Is there any evil which calls more loudly for our spiritual charity?

Means.—I. Each member shall recite daily “Our Father” once, and “Hail Mary” three times in honour of the SACRED THIRST and AGONY of JESUS, and of the Compassionate Heart of Mary, for the intentions of the Association, and the repression of this awful vice.

II. All are requested to offer their other good works for this purpose, especially Holy Communion on the second Sunday of the month.

III. The zealous are recommended to add some small act of mortification, especially in the use of drinks on Fridays, or oftener if their devotion suggests it.

IV. Some alms can be given for the same purpose.

No pledge is required. No duty is obligatory under sin.

Advantages.—His Holiness has granted (July 28th, 1868) to this work of charity the following indulgences:

Partial.—For every good work done for the Association, accompanied by prayer, 100 days.

Thus to enrol a member and say one “Hail Mary” will gain 100 days’ indulgence.

To enrol ten members, seven years and seven quarantines.

Plenary, on the usual conditions, and pro-

vided that the prayers for the intentions of the Church are said in the church in which Communion has been received, on the following Feasts: the Sacred Heart of Jesus, the Precious Blood, the Exaltation of the Holy Cross, the Holy Name of Jesus, the Five Wounds, the Most Pure Heart of Mary, the Espousals of the Blessed Virgin and St. Joseph, Auxilium Christianorum (May 24), Our Lady of the Sacred Heart (May 31), St. Patrick, Patron of Ireland, St. George, Patron of England, and St. Andrew, Patron of Scotland.

72. *Arch-Confraternity of the Christian Doctrine.*

This pious Association dates back to the Pontificate of Pius IV. S. Pius V., Greg. XIII., and Clem. VIII., conferred upon it various privileges and indulgences, and Paul V., by the *Constitution, Ex credito nobis* (6 Oct., 1607), raised it to the rank of an Arch-Confraternity, and established it in the patriarchal Vatican Basilica of St. Peter. Later on it was transferred to the Church of *Santa Maria del Pianto*, where it still remains, and to which applications for new aggregations are to be addressed. The object which this Confraternity has in view is to aid the paro-

chial clergy in the religious instruction of their flocks. Paul V. has conferred upon it the exceptional privilege, that when one Confraternity of the Christian Doctrine canonically erected in a diocese has been duly affiliated to the Arch-Confraternity at Rome, all the other confraternities of the same name erected or to be erected with the consent of the Ordinary throughout the diocese, are affiliated by the fact, and consequently participate in all its privileges and indulgences (Bull, *Ex credito*, 6 Oct., 1607;—*Decr.* 26 March, 1711). And, moreover, the various Confraternities of the Christian Doctrine may modify the rules of the Arch-Confraternity as they may deem fit, provided nothing be done contrary to the canons and decrees of the Council of Trent, or to the Apostolic Constitutions.

Indulgences.—Plenary.—1. On the day of admission into the Society; on the usual conditions. 2. On the principal Feast of the Confraternity, same conditions. (The Arch-Confraternity has chosen the Feast of the Invention of the Holy Cross, 3rd May, for its Patronal Feast; but each Confraternity is at liberty to choose one for itself). 3. At the moment of death, on condition of confessing and communicating if possible; otherwise, of invoking the holy Name of Jesus with contrition of heart.

4. Members are entitled to all the Indulgences, plenary and partial, of the Roman Stations, (for List, see n. 8, p. 105), provided that, on those days they teach the Christian Doctrine in the Church; and the faithful who come to the Church to be taught, share in the same privileges. The visitors of the Confraternity officially visiting the schools of the Christian Doctrine on those days, are also entitled to these Indulgences. To gain the plenary indulgences, it is necessary to comply with the usual conditions.

Partial Indulgences. 1. To those who go forth into the villages and hamlets to teach the Christian Doctrine, ten years' indulgence. 2. To those who confess and communicate on the day on which public announcement is made of the aggregation of the Confraternity, seven years and seven quarantines. 3. The same once a month to those approaching the sacraments. 4. To those who go abroad to bring others to be taught, seven years' indulgence. 5. To priests, who are members of the Society, announcing the Word of God or attending its Conferences, even when they do not go on such days to any school to teach the Christian Doctrine, seven years. 6. The same to members accompanying the Holy Viaticum when carried to the sick. 7. To the faithful

who frequent the schools of the Confraternity to be taught the Christian Doctrine, an indulgence of five years once a month, on a Feast of the Blessed Virgin, or another feast selected by the Director of the Confraternity, on condition of confessing and communicating, and to those, who, unable to communicate, shall confess on those days, three years' indulgence.

8. To those members who attend at the interment of their fellow-members, or who assist at the religious services celebrated for them, praying for the repose of their soul, or who assist at the processions approved by the Ordinary, in which the banner of the Confraternity is borne, an indulgence of three years. 9. To those who cause their children, domestics, or others, to go to learn the Christian Doctrine, or who assist at the accustomed Conferences of the Society, or who attend the religious services, or who are present at the public or private meetings of the Society, or who visit sick members, each time an indulgence of 200 days (Paul V., 6 October, 1607).

For teaching or learning the Christian Doctrine.

Besides the indulgences granted to those who are members of the Christian Doctrine

Society, there are other indulgences which may be gained by the faithful in general.

The clergymen of each parish should consider it an important duty of their ministry, to superintend the teaching of the Catechism in their respective churches. Schoolmasters and mistresses should practise it in regard to their pupils; and parents to their children and domestics.

Saint Pius V. calls this duty "*most holy*", and Paul V. says, "*the teaching of the Christian Doctrine is a work most useful to souls and the Christian community*". To animate the faithful to teach and to learn the Catechism, Paul V., by the aforesaid Brief (Oct. 6, 1607), granted for ever the following Indulgences:—

I. To schoolmasters and mistresses who on Sundays and festival days instruct their pupils in the Catechism, for each time an Indulgence of seven years and seven quarantines; and to those who do so in their schools on week days an Indulgence of one hundred days.

II. To fathers and mothers who teach the Christian Doctrine to their children, servants, and other persons in their employment, each time an Indulgence of one hundred days.

III. To those who for half an hour apply to the teaching or learning of the Catechism, each time an Indulgence of one hundred days.

IV. To all the faithful of any age, who assemble at school or in the church to be instructed in the Catechism, if they go to Confession on the feasts of the Blessed Virgin Mary, an Indulgence of three years, and if they approach Holy Communion, an Indulgence of seven years.

To these Indulgences, Clement XII., by a Brief of the 27th of June, 1732, added an Indulgence of seven years and seven quarantines, which may be gained by the faithful each time they attend at Catechism, either to teach or to be taught, provided they confess and receive the holy Eucharist; he granted also to those who frequent this sacred duty a Plenary Indulgence on the Nativity and Resurrection of our Lord Jesus Christ, and on the feast of SS. Peter and Paul.

Explanation of the Gospel on Sundays and Holydays.

Benedict XIV., by a Decree of the 31st of July, 1736, granted an Indulgence of seven years and seven quarantines, each time, to the faithful who devoutly assist at the explanation of the Gospel on Sundays and Holydays, and a Plenary Indulgence on the solemnities of Christmas and Easter, and on the feasts of SS. Peter and Paul, provided that on these days

they approach the holy Sacraments of Confession and Communion, and assist at the said explanation.

At the request of the parish priests of Rome, Pius VI., by a Rescript of the Sacred Congregation of Indulgences, dated the 12th of December, 1784, confirmed the said Indulgences, and moreover granted a Plenary Indulgence on the Epiphany of our Lord, and on Whit Sunday, provided the conditions above stated be fulfilled. These Indulgences can be likewise gained by the clergymen who explain the Gospel.

73. *Confraternity of the Most Sacred Name of Jesus, for the prevention of cursing, swearing, and blaspheming.*

An Arch-confraternity under the above title was established in Rome, by brief dated 31st October, 1606. Greg. XVI. (8 Aug. 1843) sanctioned the establishment, especially in times of missions, of associations for the like object, in any place wheresoever, *ubiqué instituendæ*, provided it be done with the sanction of the respective bishops. The indulgences granted to associates are:—*Plenary*—1. Once in the month on the usual conditions. 2. At the hour of death. 3. An indulgence of 100 days when they perform the religious exercises

prescribed by the Rule. It is for the bishop to draw up or to approve the rules. In the year 1748, the Holy Father gave authority to all the Archbishops and Bishops of Ireland to erect confraternities under this designation and for this object in any part of their dioceses, imparting to confraternities thus established the same indulgences that had been granted to the Arch-Confraternity, by brief of Oct. 31, 1606.*

74. *Arch-Confraternity of the Holy Family.*

This pious association was founded in the city of Liege, in Belgium, in the year 1844.

* "Die 5 Maii 1748, Sanctissimus in perpetuam concessit omnibus et singulis Archiepiscopis et Episcopis Hiberniæ facultatem erigendi in quibusvis civitatibus, terris, locis suæ respectivæ Diocesis, ob exercitium Catholicarum functionum sibi interdictum, quotquot opportunas duxerint, Confraternitates sub invocatione Sanctissimi nominis Jesu, contra detestabilem jurandi ac maledicendi consuetudinem nuncupatas, non obstante Constit. Clem. VII. die 7 Dec., 1604, incipien "*Quæcumque*", super distantia ab una ad aliam ejusdem instituti erectionem requisita. Confratribus verò et consoribus ejusmodi Confraternitatum sic erectarum concessit omnes et singulas indulgentias Archiconfraterniti Sanctissimi nominis Dei, per Brevé 31 Oct. 1606, et novissime ad corrigendos blasphemantes, per Brevé die 6 Sept., 1746, concessas, non ad instar, sed distinctivè et specificè exprimendas" (*Decret. Authent. Prinzivalli*, n. clxvi.).

At the request of the Bishop of Liege, his Holiness Pius IX. (20 and 23 April, 1847) approved this pious association, enriched it with many indulgences, and raised it to the dignity of an Arch-Confraternity, with power of affiliating other Confraternities of the same name and for the like object,—“*ejusdem nominis et instituti*” (Papal Brief). The end of the Arch-Confraternity is to honour the Holy Family, and to afford the faithful of either sex and all conditions, powerful means of advancing in sanctity. The means employed are, Prayer, hearing the Word of God, and Frequentation of the Sacraments. The Rector of the Community of the Redemptorist Fathers at Liege* is perpetual Director-General of the Arch-Confraternity; from him letters of aggregation are to be obtained, entitling local Associations to the privileges and indulgences of the Arch-Confraternity. These Associations are under the patronage of the Bishop of the place, who nominates their respective Directors. Every Association of the Holy Family assembles once a week, at an appointed time, for the purposes of prayer, hearing the Word of God, and singing devout hymns. In addition to the duties common to all good Christians,

* Chez les Peres Redemptoristes, a Liège, Belgique.

the members are to make every morning an offering of the actions of the day to Jesus, Mary, and Joseph, and to renew this offering occasionally during the day. They are also to make every evening an examination of conscience, followed by a spiritual communion.

Indulgences granted by Pope Pius IX. (20, 23 April, 1847, 13 July, 1850) to the Arch-Confraternity of the Holy Family, and to all the Associations of either sex affiliated to it.

Plenary.—1. On the day on which Associates make their Act of Consecration, and become members. 2. On the Titular Feast of the Holy Family, which is also the Patronal Feast of the Association, 1st Sunday of July. 3. Whit-Monday, anniversary of the foundation of the Society. 4. Immaculate Conception. 5. Sunday following the 7th of April. 6. Christmas. 7. Epiphany. 8. Presentation in the Temple (2 Feb.). 9. Flight into Egypt (4th Sunday of April). 10. Easter. 11. Ascension. 12. Corpus Christi. 13. Sacred Heart. 14. The Holy Redeemer (3rd Sunday of July). 15. Exaltation of the Holy Cross. 16. Nativity B.V. 17. Assumption B.V. 18. The two Feasts of the Dolours B.V. (Friday after Passion Sunday, and 3rd

Sunday of Sept.). 19. St. Joseph. 20. Patronage of St. Joseph (3rd Sunday after Easter). 21. St. Michael. 22. St. Gabriel. 23. The Holy Guardian Angels. 24. SS. Peter and Paul. 25. St. Juliana of Cornillon. 26. All Saints. 27. All Souls. 28. Most Holy Heart of Mary (Sunday after Oct. of Assumption). 30. St. Anne. 31. Feast of Patron Saint of the place where the Association is established. 32. St. Alphonsus Liguori. 33. Anniversary of erection into a Confraternity (23 April). 34. On the day of Procession of the Blessed Sacrament (to those who take part in it).

To gain the above indulgences, from 1 to 27 inclusive, the following are the conditions:—1st, to be enrolled a member; 2nd, to approach worthily the Sacrament of Penance and the Blessed Eucharist; 3rd, to visit the church or oratory in which the Confraternity is established, between the time of first vespers on the eve of the Festival and sunset of the Feast, and there pray devoutly for peace and concord amongst Christian princes, the extirpation of heresy, and the exaltation of Mother Church. When any of these Festivals fall on work-days, the indulgence can be gained on the Sunday immediately after. The indulgences from 28 (inclusive) to the end, are to be gained on the

same conditions as the above, and are moreover made available for all the faithful.

The members of this Arch-Confraternity are also entitled to the Indulgences of the Stations of Rome (for List, see n. 8, p. 105). Members who, through sickness or other lawful impediment, are unable to assist at the meetings, or to fulfil the other conditions, may still gain the indulgences.

The members are entitled to a plenary indulgence at the time of death, if, being at least contrite, they invoke, if possible with the lips, otherwise from the heart, the holy name of Jesus. The Altar of the Holy Family is *privileged* in favour of deceased members.

Members can gain an Indulgence of 100 days, 1°, for assisting at the meetings of the Confraternity; 2°, for the performance of any other good work practised in the Confraternity, viz.: offering of the actions of the day to Jesus, Mary, and Joseph; reciting, morning and evening, three Hail Marys in honour of the Immaculate Conception; reciting, morning and evening, a Pater and Ave in honour of the Patron Saint of the year; making a spiritual communion; reciting the Act of Consecration, the Litany of the Holy Family, etc.; and, in general, for any act of piety or religion in conformity with the ends for which

the Confraternity is established. All the indulgences, plenary and partial, above enumerated, are applicable to the souls in Purgatory. (*From the Manual of the Arch-Confraternity of the Holy Family*).

75. *Society of St. Vincent de Paul.*

BRIEF OF HIS HOLINESS POPE GREGORY XVI. TO
THE COUNCIL GENERAL OF THE SOCIETY OF SAINT
VINCENT DE PAUL.

GREGORY XVI., POPE.

Ad perpetuam rei memoriam.

It becometh the Roman Pontiff to enrich, in a special manner, with the heavenly treasures of the Church, those pious Societies that labour with all care and zeal in the performance of works of Christian charity. Wherefore, having been earnestly solicited by the President and Council General of the Society of Saint Vincent de Paul, which was originally established in Paris, to grant to that Society some indulgences, as well plenary as partial, we have thought fit that their pious supplications should be freely acceded to.

Wherefore, we mercifully grant, in the Lord, a plenary indulgence to all and every the members, whether attached to the now instituted Council General at Paris, of the said

Society, or to particular Councils of Paris and other cities, who, being truly penitent, shall have confessed their sins and received the Holy Communion, provided that they shall have been present at all, or at three out of the four meetings of the Council, which are holden in the month.

Further, to all active members, as they are termed, of the Society itself, and also the members of the Councils, and others of whom mention has been above made, who may have previously obtained the aforesaid indulgence, we in like manner grant a plenary indulgence, provided that they shall have been present at all, or at three out of the meetings or conferences holden in the month, and that, being truly penitent, and having confessed their sins, they shall have received the most holy sacrament of the Eucharist. Moreover, we likewise grant the same plenary indulgence, to be gained by all persons to be admitted into the aforesaid Society, on that day, on which being in like manner truly penitent, and having confessed their sins, and having received the Holy Communion, they shall have been received into the different active grades of aspirant member, ordinary member, member of a particular Council, or of the Council General. Moreover, we likewise grant a plenary indul-

• gence to all members, as well active as honorary, of the said Society, who, on the feasts of the Immaculate Conception of the Blessed Virgin Mary, and of Saint Vincent de Paul,* and on the second Sunday after Easter, which is the anniversary of the translation of the relics of the same Saint Vincent; as also on the Monday after the first Sunday of Lent, being truly penitent and having confessed their sins, shall have received the Holy Communion at the Mass which is celebrated on these aforesaid days for the Society, and shall have been present at the general meeting which is holden at these seasons. And also, in like manner, we grant a plenary indulgence to all the members and benefactors of the Society, who, at the hour of death, being truly penitent, and having confessed their sins, or if unable to do so, being at least contrite, shall have devoutly invoked the name Jesus, with their lips, if able, but if not, with their heart, and with a patient and ready spirit shall have received death from the hands of the Lord as the wages

* Pius IX. (18 March, 1853) permitted that the plenary indulgence attached to the Feast of the Immaculate Conception, may be gained either on the day of the Feast, or on such day as it shall be celebrated in case of translation; and that the indulgence for the Feast of St. Vincent de Paul may be gained on any one day within the Octave.

of sin. Moreover, we remit, according to the usual form of the Church, seven years, and as many quarantines, of the penances enjoined on them, or otherwise in any way due by them, to all active members of the same Society, as often as, at least with a contrite heart, they shall have visited any Conference, any poor family, or the schools and workshops of the poor, or shall have performed any other good work, according to the spirit of the said Society; which partial indulgence the active members of the aforesaid Society can each gain, as often as with a contrite heart they shall attend at the Holy Sacrifice of the Mass offered up for the soul of any member, and as often as they shall have accompanied the bodies of poor persons to ecclesiastical sepulture. All and singular these indulgences and relaxations of penances we allow to be applicable, by way of suffrage, to the souls of the faithful of Christ, who shall have departed life united in charity with God. Finally, by the same our Apostolic authority, we give and grant all and each of the aforesaid indulgences to all other Councils and Conferences of the same Society, which, with the approbation of the Council General, are instituted, whether by the Council General itself, or by the particular Councils of cities or of provinces already

instituted by the Council General ; also to members who live in places where a Conference is not yet established, if in such places they shall have performed, as far as they are able, the usual works, and shall have complied with the other conditions already prescribed. Our rule, and the rule of the Apostolical Chancery, of not granting indulgences *ad instar*, and the other Apostolical constitutions and ordinances, and all other things to the contrary hereof, notwithstanding. And we also wish that transcripts or copies, even printed ones, of these letters, bearing the signature of a person of ecclesiastical dignity, may, moreover, receive the same credit as would be given to these letters, were they produced and shown.

Given at Rome, at St. Peter's, under the Fisherman's Ring, the 10th day of January, 1845, in the fourteenth year of our Pontificate.
(Place of  the Seal).

A. CARD. LAMBRUSCHINI.

Approved as a faithful translation of the Brief of His Holiness, Gregory XVI.—
Dublin, 24th January, 1846.

✠ D. MURRAY.

(Seal).

FURTHER BRIEF OF HIS HOLINESS POPE GREGORY
XVI. TO THE COUNCIL GENERAL OF THE SOCIETY
OF ST. VINCENT DE PAUL.

GREGORY XVI., POPE.

Ad perpetuam rei memoriam.

Whereas the Society instituted under the auspices and name of St. Vincent de Paul, and devoted to the performance of works of Christian charity, to our knowledge conduces in an eminent degree to the good of religion and the advantage of the faithful; we, in order that it may from day to day receive fresh increase, have thought fit that out of the celestial treasures of the Church all those should be enriched who shall have contributed their exertions and means in aid of this Society, so that this their zeal may become more and more ardent by the holding forth of spiritual favours. Wherefore, we mercifully grant, in the Lord, a plenary indulgence once in the month, to all and singular the faithful of Christ of either sex, who, being truly penitent and having confessed their sins, and received the Holy Communion, transmit a fixed and constant eleemosynary donation to the Council General. Moreover, we grant an indulgence of seven years, and of as many quarantines once in the month, to all Christ's faithful of

either sex, who shall transmit a fixed and constant eleemosynary donation of this kind to the particular Councils of provinces or cities instituted by the Council General. Moreover, we grant an indulgence of one year, to be gained likewise once in the month, to Christ's faithful of either sex, who by writing, or in any other way, engage to contribute any fixed and eleemosynary donation to Conferences approved of either by the Council General, or by the particular Councils delegated for this purpose. Finally, we grant an indulgence of seven years, and of as many quarantines, to all and singular the faithful of Christ of either sex, to be gained once in the month on those days, to wit, on which they shall have collected by questing, a pecuniary alms for the Council General, or particular Councils. Our rule, and the rule of the Apostolical Chancery, of not granting indulgences *ad instar*, and the other Apostolical constitutions and ordinances, and all other things to the contrary hereof, notwithstanding. And we also wish that transcripts or copies, even printed ones, of these letters, bearing the signature of a person of ecclesiastical dignity, may, moreover, receive the same credit as would be given to these letters, were they produced and shown.

Given at Rome, at St. Mary Major's, under the Fisherman's Ring, the 12th August, 1845, in the fifteenth year of our Pontificate.

(Place of ◯ the Seal).

A. CARD. LAMBRUSCHINI.

Approved as a faithful translation of the Brief of His Holiness Gregory XVI.—Dublin, 24th January, 1846.

✠ D. MURRAY.

(Seal).

Finally, His Holiness (28 March, 1854) granted to the members of this Society, who shall faithfully go through the exercises of a Spiritual Retreat and terminate it by Confession and Communion, a Plenary Indulgence, Prayer to be offered for the Pope's intentions. To those who perform these exercises in part, and pray for the intentions of His Holiness, an indulgence of 100 days.

76. *Congregations of the Blessed Virgin, called "The Children of Mary".*

"The benefits which this pious and praiseworthy Institute confers on the faithful of every rank are incalculable"—Bened. XIV. The Association of the Children of Mary owes its origin to a young ecclesiastic of the Society

of Jesus, named John Leon, who founded it in the year 1563. At the instance of P. Aquaviva, General of the Society, Pope Gregory XIII. (5 Dec, 1584), erected it into a Congregation under the title of the Annunciation of the Blessed Virgin. Other Sovereign Pontiffs manifested the esteem in which they held this Association by conferring many favours upon it; finally, Leo XII. (7 March, 1825) gave to the General of the Jesuits the power to aggregate to the Congregation at Rome, styled the *Prima-Primaria*, all other branch Congregations of men or women, or of young persons of either sex, wheresoever erected, under the direction of Fathers of the Society or otherwise, and to communicate to them the indulgences and privileges of the Parent-Congregation. The great object of members is to honour and serve the Holy Mother of God with their whole heart, and chiefly by the imitation of her virtues and the devout frequentation of the Sacraments. The manner in which the Association is organized and governed, may be learned from the *Manual of the Children of Mary*. The regulations, however, there prescribed, with regard to the election of officials, etc., though most conducive to the success of the Association, are still not essential to its valid existence, or to entitle members to the indulgences.

Indulgences granted to the Congregation of Prima-Primaria, and which are extended to all other Congregations affiliated to it.

Plenary.—1. On day of admission or consecration to Mary, usual conditions. 2. Christmas and Ascension of our Lord, Annunciation, Assumption, Immaculate Conception and Nativity of Blessed Virgin, usual conditions. 3. On the principal Feast of the particular Congregation, usual conditions and visit made between first vespers and sunset of Feast, to church of Congregation. 4. On the secondary Feast, should such be appointed; if not, it is in the power of the Director to appoint one for each year—same conditions as foregoing. These two indulgences can be gained even by non-members, on the prescribed conditions. 5. Once a week on day on which the Congregation holds its meeting, on the usual conditions and visit to the church or place where the congregation is established. Should the meeting be held in the evening, the Communion for this indulgence may be made either on the morning of the day or else on the next morning. 6. On the day of Holy Communion after a General Confession or one continued from a previous General Confession, usual conditions and visit either

to church of Congregation, or else to the church (should it be a different one) wherein Holy Communion has been received. This Indulgence may be gained twice within the year. 7. At the time of death. 8. On the day of Holy Communion during serious illness. This indulgence is applied to members by the Father Director of the Congregation. After a few words of suitable exhortation, the Father Director instructs the patient to recite three times the Lord's Prayer and the Hail Mary, before a representation of Christ crucified. This indulgence can be gained each time of Communion during serious illness.

Partial Indulgences.—Seven years and seven quarantines for each of the following pious practices:—Attending the burial of the faithful, praying for the agonizing or the faithful departed at the sound of the bell, taking part in any assemblage for pious purposes, assisting at Mass on work-days, examining one's conscience before retiring for the night, visiting the sick, the poor, or those in prison, and for reconciling enemies.

The Congregations of Children of Mary can also gain the indulgences of the Roman Stations (see n. 8, p. 105), by visiting, on the days appointed for the stations, either the

church of the Congregation or some other church, and reciting there the Lord's Prayer and Hail Mary, seven times. All the foregoing indulgences are applicable to the suffering souls.

The altar of the Congregation is *privileged* for every mass celebrated at it, by whatever priest, for deceased members. Every priest who is a member of the Congregation has his Mass *privileged*, wheresoever he celebrates, for a deceased member.

Those who have removed from the place where the Congregation is established, do not cease to be members. They can gain the indulgences wheresoever they may reside, provided they fulfil the prescribed conditions, and that, instead of a visit to the church of the Congregation, they visit the church of the place where they chance to be. (*From Summary approved by S. Congreg. of Indulgences, 7 Dec., 1848,—apud Prinzivalli*).

77. *Confraternity of the Angelic Warfare, or Cord of St. Thomas Aquinas.*

This Confraternity has for its object the preservation of the virtue of holy purity in its members, each according to his state of life, through the intercession of the Blessed Virgin and of St. Thomas, the Angelic Doctor. It

is related of that Saint, that on a certain occasion, after heroically triumphing over a violent temptation against purity, two angels appeared, and girding him with a cord, said: "We come to thee on the part of God, to confer the gift of perpetual virginity, which He bestows on thee from this time forth". The cord of this Confraternity is modelled after the miraculous cord bestowed on St. Thomas, which is preserved in the Monastery of Chieri in Piedmont. This devotion has proved, during the last six centuries, most efficacious in preserving or restoring this lily of virtues in innumerable souls. The charge of this Confraternity is conferred on the Dominican Fathers. To be entitled to its favours it is requisite:—1. To have one's name entered on the Register of the Confraternity, kept in a place where it is established. 2. To have oneself girded constantly, day and night, with the cord, composed of white thread and having fifteen knots, blessed by a Dominican priest, or by one who has received the necessary faculties.

Members should also cultivate great devotion towards the Blessed Virgin, whom the Church styles *Mater Castissima*, Mother most chaste, and towards St. Thomas, the Angelic Doctor.

There is no special obligation imposed on members of this Confraternity; but they are exhorted to recite each day fifteen Hail Marys to obtain the grace of holy purity, and to perform as frequently as possible the subjoined pious works, in order to gain the indulgences attached to them.

Indulgences and Privileges granted to members of this Confraternity by the Popes Innocent X., Greg. XIII., Sixtus V., Bened. XIII., and Pius VII.

Plenary.—1. On the day of admission, usual conditions. 2. Translation of the Relics of St. Thomas (28 Jan., the Primary Feast of the Confraternity), usual conditions and visit to a church of the Confraternity, there praying according to the intentions of the Sovereign Pontiff. 3. Once in the month, usual conditions and the daily recitation of the devotion given below. 4. At the moment of death. The Father-General of the Dominican Order, by virtue of an authorization to that effect received from the Holy See, has (22nd Jan., 1651) extended to all the brothers and sisters of this Confraternity the participation in all the spiritual favours, good works, and suffrages of the Order of St. Dominic, both during life and after death.

Partial Indulgences.—Seven years and seven quarantines to members who, having confessed and communicated, shall visit the church of the Confraternity on the following Feasts: Christmas, Easter, Pentecost; Assumption, Nativity, and Presentation of the B. Virgin; Conversion of St. Paul (21 Jan.), Feasts of St. Gregory (12 March), St. Ambrose (7 Dec.), St. Vincent Ferrer (5 April), St. Peter Martyr (29 April), St. Mary Magdalen (22 July), St. Dominic (4 August), Exaltation of the H. Cross (14 Sept.), All Saints, B. Albert the Great (15 Nov.), St. Catherine (25 Nov.), and during the Octave of All Souls.

100 days' Indulgence each recitation of the following prayer, and a Plenary Indulgence to those who shall have said it once a day for a month, as noted above.

Sixty days' Indulgence is attached to the performance of the following pious works:—For accompanying the Holy Viaticum when carried to the dying, or, being prevented from doing so, for reciting a Pater and Ave for the sick person, and a Pater and Ave for deceased members; for promoting peace between those at discord; for doing any work of mercy or piety; for assisting at Mass or at the Divine Office, or being present at a pious assembly; and for the recitation of fifteen Hail Marys in honour of the fifteen Mysteries of the Rosary.

Prayer to obtain the grace of holy Purity.

"Most chaste St. Thomas, chosen as a lily of innocence, thou who hast always preserved thy baptismal robe unsullied, thou who, girded by two angels, hast been a very angel in human flesh, plead for me I beseech thee, with Jesus, the Lamb without spot, and with Mary, the Queen of Virgins, that, girded by thy holy cord, I may receive the same grace as thou hast received, and that thus imitating thee on earth, I may be one day crowned amongst the angels with thee, the great protector of my innocence".

Our Father, Hail Mary, Glory be to the Father.

V. "Pray for us, St. Thomas".

R. "That we may be made worthy of the promises of Christ".

Let us pray.

"O God, who hast deigned to fortify us with the sacred cord of St. Thomas, amidst the thousand arduous struggles which we have to encounter, grant us, we beseech thee, the grace, by Thy heavenly aid, to triumph successfully in the combat with the enemy of our body and soul, so that, crowned with the lilies of untarnished purity, we may merit to receive

the palm of the blessed amongst the chaste companies of angels. Through Jesus Christ our Lord. Amen".

78. *Arch-confraternity of the Cord of St. Francis.*

The pious usage of wearing the cord in honour of St. Francis goes back to the times of the saint himself. Many even then wore it after his example; and St. Dominic, having obtained the very cord used by St. Francis, wore it ever after. Sixtus V. (19 Nov., 1585) raised the Association of the Cord of St. Francis to the dignity of an arch-confraternity, which he established in the Basilica of Assisi. Finally, Bened. XIII. (30 Sept., 1724) granted to the Minister-General of the Friars Minors Conventuals full authority to erect, with the permission of the ordinary, Confraternities of the Cord of St. Francis, even in places where there does not exist a church of the order, and to communicate to them, by aggregation to the arch-confraternity at Assisi, all the indulgences and privileges already or to be hereafter granted to it.

To participate in these favours, the person should be affiliated and have received the cord, blessed by one of the Superiors of the

Friars Minors, or by another priest duly delegated for that purpose.

He should have his name entered on the register of the confraternity; but the omission of this formality does not invalidate his admission. Finally, he should wear the cord constantly, and, if possible, be girded with it. When worn out the cord may be replaced by another which need not be blessed.

Indulgences granted to Associates.

Plenary.—1. On the day of reception—usual conditions. 2. To those who, having confessed and communicated on the day of the principal feast, beginning with the first vespers, shall visit a church or oratory of the confraternity, there praying for concord between Christian princes, the extirpation of heresies, and the exaltation of holy Church. 3. At the moment of death, on the conditions usual for this indulgence. 4. To those who, having confessed and communicated, shall devoutly visit a church of the Confraternity on the 2nd August, between first vespers and sunset of the feast, and pray as above. 5. To those who join the procession, made usually on one Sunday in the month, on the usual conditions. Those prevented by just cause from assisting at the procession can still gain this indulgence

by performing instead some other pious work determined by their confessor. 6. To those who, having confessed and communicated, shall piously visit a church of the arch-confraternity on the Feast of St. Francis (4 Oct.), and pray there as above. All the faithful can gain this indulgence. 7. To members who, having confessed and communicated, shall visit a church of the Friars Minors, between first vespers and sunset of the feast, on the following days: 13 June (Feast of St. Anthony of Padua), 14 July (St. Bonaventure), 19 August (St. Louis, Bishop), 20 May (St. Bernardine of Sienna), and 12 August (St. Clare).

Partial Indulgences.—*Five years and five quarantines* to those who accompany the Most Holy Sacrament when carried to the dying. *100 days* to those who recite in common the Office of the Blessed Virgin, or any other office, or who assist at the interment of any of the faithful, or who succour those in need, or who re-establish peace between those at variance.

These indulgences are applicable to the suffering souls.

79. *Arch-confraternity of St. Peter.*

This Confraternity (originally entitled the

St. Peter's Pence Association) has for its object to unite all Catholics together in defence of the Holy See.

The means by which it works are three-fold:—

1stly. The diffusion of sound Catholic principles of loyalty to the sacred person and office of the Holy Father.

2ndly. The promotion of prayers for the Church.

3rdly. The regular and voluntary offering of a small fixed tribute to the Holy Father, called "Peter's Pence".

Rules of Membership.

1. Any Catholic being in a parish where a conference of the society is established, can become a member by applying to the parish priest, and having his or her name duly enrolled in the list of members.

2. Where no conference exists the new member can, upon communicating his name to one of the Council, or to a conference in some other parish, be enrolled there.

3. The usual offering is *one penny*, either weekly or monthly, generally the latter. Every new member upon entering the Confraternity is supposed to have the intention *at least* of making some such offering regularly, *i.e.* peri-

odically; but should he be unable to continue to do so regularly, although having the intention, and continue to carry out the other two objects of the Confraternity, he remains as much a member as though he contributed.

Indulgences.

The following Indulgences were granted by our Holy Father Pius IX., in October, 1860, to the Society established in Rome, and to other Associations duly aggregated to it:—

1stly. A Plenary Indulgence upon the day of reception; upon the 1st of August, the Feast of St. Peter's Chains, the Patron Feast of the Association; upon the 29th of June, the Feast of SS. Peter and Paul; and at the point of death for all the members.

2ndly. An Indulgence of seven years on any four feast days named by the ordinary.

3rdly. An Indulgence of one hundred days for every good work performed by the members of the association.

A Special Mass is offered up each day in Rome for the members.

80. *Devotion in honour of St. Michael and the Nine Choirs of Angels, called the "Angelic Chaplet".*

To gain the following indulgences a Chaplet must be used which has been blessed by a priest who has obtained faculties to that purpose.* This Chaplet consists of nine Paters with three Aves after each, and ending with four Paters; the salutations are to be said in the order given below, with the antiphon and prayer at the conclusion. Pius IX. (8 Aug. 1851) granted the following indulgences to those who perform this devotion. 1. A plenary indulgence on one day in the month to those who shall have performed it each day during that space of time, on the conditions of confession, communion, and prayer for Holy Church and the welfare of the Sovereign Pontiff. 2. A plenary indulgence on the same conditions, on the following Feasts:—Apparition of St. Michael (May 8th), Dedi-

* These Chaplets are to be blessed by the chaplain, for the time being, of the Convent of Vetralla in the diocese of Viterbo. The Directors of the various Confraternities aggregated to the Arch-confraternity of the Assumption of our Lady, for the relief of the souls in Purgatory, as also priests who have been sub-delegated by the Director General, enjoy the faculty of blessing and indulgencing these Chaplets. See No. 69, p. 154.

cation of St. Michael (29th Sept.), St. Gabriel (18th March), St. Raphael (24 Oct.), the Angels Guardian (2 Oct.).

The Devotion.

The person begins with an act of contrition, kneeling, if opportunity serves, before a picture or image of St. Michael. He then proceeds:

V. O God, come to my aid. .

R. O Lord, make haste to help me.

Glory be to the Father, etc.

First Salutation: to the First Angelic Choir.

One Pater, three Aves.

"By the intercession of St. Michael and the heavenly choir of the Seraphim, may God deign to make us worthy to receive into our hearts the fire of perfect charity. Amen".

Second Salutation: to the second Angelic Choir.

One Pater, three Aves.

"By the intercession of St. Michael and the heavenly choir of the Cherubim, may God in His goodness give us grace to renounce the ways of sin, and to walk in the paths of Christian perfection. Amen".

Third Salutation: to the third Angelic Choir.

One Pater, three Aves.

"By the intercession of St. Michael and the heavenly Choir of the Thrones, may it please God to infuse into our souls a spirit of true and solid humility. Amen".

Fourth Salutation: to the Fourth Angelic Choir.

One Pater, three Aves.

“By the intercession of St. Michael and the heavenly choir of the Dominations, may God deign to grant us the grace to restrain our senses and to correct our evil passions. Amen”.

Fifth Salutation: to the Fifth Angelic Choir.

One Pater, three Aves.

“By the intercession of St. Michael and the heavenly choir of the Powers, may God preserve our souls safe from the snares and temptations of the devil. Amen”.

Sixth Salutation: to the Sixth Angelic Choir.

One Pater, three Aves.

“By the intercession of St. Michael and the heavenly choir of the Virtues, may God mercifully keep us from yielding to temptation, and deliver us from evil. Amen”.

Seventh Salutation: to the Seventh Angelic Choir.

One Pater, three Aves.

“By the intercession of St. Michael and the heavenly choir of the Principalities, may God vouchsafe to fill our souls with the spirit of true and ready obedience. Amen”.

Eighth Salutation: to the Eighth Angelic Choir.

One Pater, three Aves.

“By the intercession of St. Michael and the heavenly choir of Archangels, may God be pleased to bestow on us the grace of perseverance in the faith, and in the practice of every good work, that thus we may be enabled to attain to the glory of Paradise. Amen”.

Ninth Salutation: to the Ninth Angelic Choir.

One Pater, three Aves.

“By the intercession of St. Michael and the heavenly choir of all the Angels, may God deign to grant us their protection through our life on earth, and, when we die, a happy admission into the never-ending glory of heaven. Amen”.

In conclusion say four Paters; one in honour of St. Michael, another in honour of St. Gabriel, another in honour of St. Raphael, and the fourth in honour of our Angel Guardian.

Antiphon.—“O glorious prince, St. Michael, leader and champion of the heavenly host, guardian of the souls of men, victor of the rebellious angels, steward of the palace of God, our guide under Jesus Christ; thou who art gifted with supernatural excellence and power, protect us all, we pray thee, from all evil, who

have recourse to thee with unwavering confidence, and through thy incomparable protection, enable us to advance daily in the faithful service of God.

V. Pray for us, most blessed Michael, prince of the Church of Jesus Christ.

R. That we may be made worthy of His promises.

Prayer.

“ O Almighty and Eternal God, who, in Thy wonderful goodness and mercy, for the salvation of all men, didst choose the glorious Archangel Michael to be the Prince of Thy Church; grant, we beseech Thee, that we may be worthy to be delivered from all our enemies by His gracious protection, that at the hour of our death none of them may come nigh us to do us harm; but rather do Thou grant that by the same Archangel Michael we may be conducted into the presence of Thy sovereign and heavenly Majesty. Through the merits of the same Jesus Christ our Lord. Amen”.

81. *Scapular or Badge of the Sacred Heart of Jesus.*

The use of this Scapular originated at Marseilles during the prevalence of the plague in

that city in 1720. On that and many subsequent occasions it has been found most efficacious in staying the spread of contagion.

In answer to the petition of his Eminence the Cardinal Archbishop of Dublin, the Sovereign Pontiff, on the 18th of December, 1872, granted an indulgence of 100 days, to be gained once in the day by those wearing this Scapular, on condition of their reciting a *Pater*, *Ave*, and *Gloria*.

This Scapular consists of one small square of white woollen cloth, with a figure of the Sacred Heart attached to it or painted upon it, and the inscription,—“Cease, the Heart of Jesus is with me”.

82. *Pious Exercise called the Perpetual Cultus of St. Joseph.*

This devotion consists in each associate making choice of one day in the year, or one day in the month, at pleasure, for the purpose of consecrating it to the special honour of St. Joseph. It is called perpetual for the reason that if a number of persons equal to the number of days in the year, or else to the number of days in the month, join together, each taking a different day from the rest, a perpetual devotion to St. Joseph will be kept up.

The clients of St. Joseph are to spend the

day assigned to them in special union with and devotion to, St. Joseph, thus to console him for his sorrows, of which our sins were the cause. With this object each will perform with fervour and exactitude the following devotions:—1. To confess and communicate, or, if unable to do so, to elicit an act of contrition and make a spiritual communion. 2. To assist at Mass devoutly, in memory of the Presentation of Jesus in the Temple. 3. To make a quarter of an hour's meditation on the griefs of St. Joseph. 4. To pass the day in pious union with St. Joseph. 5. To perform some act of mortification or work of spiritual or corporal mercy. 6. To recite the *Pater*, *Ave*, and *Gloria*, seven times, in honour of the griefs and joys of St. Joseph. 7. To end the day by a visit to the Blessed Sacrament and an offering of himself to the heart of St. Joseph.

Indulgences granted by Pope Pius IX. (5 July, 1861) in favour of those who practise this pious Exercise.

1.—*Plenary*, on day of enrolment; on one day in the year selected to be kept holy, and at the hour of death; also on the Feast of St. Joseph (19th March), on the Feast of the Patronage of St. Joseph, on 23rd January

(Espousals of B.V.), and on the five chief festivals of the Blessed Virgin; finally, on one day in the month chosen by each member. These indulgences are granted on the usual conditions.

2. *Partial*.—An indulgence of seven years and seven quarantines each day on which any one of the foregoing seven pious practices is performed. And, by Brief dated Jan. 27, 1863, his Holiness granted to all members of this Association an indulgence of fifty days each time that with contrite hearts they devoutly repeat the ejaculation: "Foster-father Joseph, our guide, protect us and Holy Church".

83. *Heroic Act of Charity in behalf of the Souls in Purgatory.*

This heroic act of Charity consists in a voluntary offering, in behalf of the suffering souls, of all our works of satisfaction in this life, and the suffrages that shall be offered for us when we die. It has received the approbation of various Popes, and has been enriched with the following Indulgences—1. Priests who have made this offering enjoy the favour of a Privileged Altar, personally, for every day in the year. This does not prevent them from offering the Mass for the intentions of those

who give them alms for that end. 2. The faithful can gain a Plenary Indulgence, applicable only to the souls in Purgatory, each time they receive Holy Communion, provided they visit a church or public oratory, and there pray for the intentions of the Holy Father.

3. A Plenary Indulgence may also be gained on Mondays, by those who hear Mass in suffrage for the suffering souls, and, visiting a church, shall pray as above.

4. All Indulgences gained by the faithful who have made this offering are applicable to the souls in Purgatory.

All those who are lawfully prevented from hearing Mass on Mondays can still gain the Indulgence of No. 3 by hearing Mass on Sundays for the intention above indicated. Also, those who, from illness or other cause, are prevented from communicating, or the young, who have not yet been admitted to their first Communion, can have this condition commuted by confessors who shall have been authorized by their respective Ordinaries to make this commutation (Pius IX., 20th November, 1854). This offering does not bind under any sin, neither is any form necessary in making it; an act of the will to that effect is all that is required.

84. *Chaplet of the Dead.*

There is no special authorized form of reciting the Chaplet or Beads of the Dead. The following is proposed as one that can be easily performed, and at the same time most rich in indulgences. It can be gone through either with or without a Beads.

The *Chaplet*, or *Beads of the Dead*, consists of four decades, in memory of the forty hours which our Lord passed in Limbo after His death.

Method of reciting it.—Begin and end with the De Profundis, or else with a Pater and Ave. Say on the large beads the Acts of Faith, Hope, and Charity,—“O my God, I believe in Thee, because Thou art Truth itself. I hope in Thee, because Thou art infinitely good. I love Thee with all my heart, because Thou art infinitely perfect; and for Thy sake I love my neighbour as myself”. On each small bead repeat, “Sweet Heart of Mary, be my salvation”. End each decade with “Eternal rest grant them, O Lord, and let perpetual light shine upon them”.

Indulgences.—7 years and 7 quarantines for each repetition of the Acts of Faith, Hope, and Charity, and 300 days for each time the ejaculation, “Sweet heart of Mary”, etc., is

said. Both are applicable to the suffering souls.

Thus, indulgences to the extent of 23,300 days can be gained by the performance of this short form of prayer.

85. *The Quarant' Ore, or Forty Hours' Devotion to Jesus in the Blessed Sacrament.*

Pope Clement VIII (25th November, 1592) established this devotion, in consequence of the public troubles of the Church, and in order that the faithful might appease the anger of God by prayer before the Blessed Sacrament, solemnly exposed, and at the same time, supplicate the Divine Mercy.

A Plenary Indulgence is granted to all who, having confessed and communicated, shall visit a church during the time of this solemn exposition of the Blessed Sacrament, and pray there for some time, according to their convenience. Also, an Indulgence of 10 years and 10 quarantines for every visit to the Blessed Sacrament during the Forty Hours' Devotion, joined with the firm purpose of confession.—(Clement VIII., as above; Paul V., 10th May, 1606). Applicable.

Every altar of the church in which this devotion takes place, is *privileged*, for the time being.—(Pius VII., 12th May, 1817.

86. *Apostolic Indulgences attached to religious objects.*

Indulgences accorded to those who, possessing a chaplet, rosary, crucifix, statue, or medal blessed by His Holiness, or by some priest who has faculties for that purpose, shall perform the following pious works:—

Whosoever shall recite, at least once a week, the Chaplet of our Lord, or of the Blessed Virgin, or the Rosary, or the third part of it, or the Divine Office, or the Office of the Blessed Virgin or of the Dead, or the Seven Penitential Psalms, or the Gradual Psalms; or who are accustomed to teach catechism, or visit prisoners or the sick in an hospital, or help the poor, or assist at Mass; or, if priests, say Mass, can gain a Plenary Indulgence on the following days, on the usual conditions, viz.: Christmas, Epiphany, Easter, Ascension, Pentecost, Feast of the Most Holy Trinity, Corpus Christi; the Purification, Annunciation, Assumption, Nativity, and Immaculate Conception of the Blessed Virgin; Nativity of St. John the Baptist, Feasts of SS. Peter and Paul, Andrew, James, John, Thomas, Philip and James, Bartholomew, Matthew, Simon and Jude, and Matthias, Apostles; St. Joseph, spouse of the Blessed Virgin, and All Saints.

Partial Indulgences.—Seven years and seven quarantines to those who shall perform the aforesaid works on the other Festivals of our Lord and of the Blessed Virgin. Five years and five quarantines to those who shall do them on any Sunday or other Feast day, and 100 days for doing them on any other day.

100 days' Indulgence to those who are accustomed to recite, at least once in the week, the Chaplet, or the Rosary, or Office of the Blessed Virgin, or the Office of the Dead, or the Vespers, or one, at least, of the Nocturns with Lauds, or the Seven Penitential Psalms with the litanies and prayers. The Indulgence to be gained on the day on which they perform any of the aforementioned works.

Fifty days' Indulgence to those who make use of any prayer in preparation for saying Mass or for Holy Communion, or before reciting the Divine Office or that of the Blessed Virgin.

An Indulgence of 200 days to those who shall visit prisoners, or the sick in hospitals, comforting them by some act of piety, or teach the catechism in church, or at home, to their children, relatives, and domestics.

An Indulgence of 100 days, each time, to those who at the sound of the bell, in the morning, at noon, or in the evening, shall re-

cite the *Angelus*, or, not knowing it, shall say in its stead one Pater and Ave; or who, at the sound of the bell for the dead, one hour after nightfall, shall repeat the *De Profundis*, or, not knowing it, one Pater and Ave.

An Indulgence of 100 days to those who, on Friday, shall meditate devoutly on the Sacred Passion and death of our Lord Jesus Christ, and recite three Paters and Aves. 100 days, to those who, being sorry for their sins, and having a firm purpose of amendment, shall examine their conscience, and say three Paters and Aves in honour of the five Wounds of our Saviour.

An Indulgence of fifty days to those who shall pray fervently for the faithful who are near their departure out of this life, or say, for that intention, at least one Pater and Ave.

They who at the time of death shall piously recommend their souls to God, and shall be ready to accept death with resignation as coming from His hands, may gain a Plenary Indulgence, provided that, having confessed and communicated with worthy dispositions, or, if that be impossible, being contrite, shall invoke the holy Name of Jesus, with the heart if they cannot do so with their lips. All the above indulgences can be applied to the souls suffering in Purgatory.

To be entitled to these Apostolic Indulgences, the person must carry the pious object about his person, or else keep it in his room or other fitting place in his dwelling, and recite the specified prayers before it. The priest who has received faculties to impart these indulgences to pious objects, need use no other form for the purpose than that of making over them the sign of the cross with his hand (14 April, 1840).

87. *The Chaplet or Crown of our Lord.*

This Chaplet consists of thirty-three Pater Nosters in memory of the thirty-three years which our Lord passed on earth, and five Ave Marias in honour of His five sacred wounds. It terminates with the Apostles' Creed, which is a compendium of all that our adorable Saviour came to teach us. It is recited thus: first is said an Ave Maria, then the Pater ten times; this is repeated three times, then an Ave and three Pater Nosters, after which the Apostles' Creed, with which it terminates.

Indulgences.—Clement X. (20 July, 1674) confirmed the various indulgences previously granted by Popes Leo X., Greg. XIII., and Sixtus V., in favour of this devotion. The following are the principal:—1. A Plenary

Indulgence once a month, to those who having daily recited this Chaplet, shall fix one day in the month to repeat it, for the purpose of gaining the indulgence; usual conditions.

2. Plenary, once a year to those who shall have recited it four times a week during that time, usual conditions. 3. Plenary, on each

Friday in March, to those who meditate on the sufferings of Christ, and comply with the usual conditions (Leo XII., 11 Aug., 1824).

4. Plenary, at the moment of death, provided that having confessed, they shall invoke orally, or at least mentally, the Holy Name of Jesus, on condition that they shall have recited this Chaplet once during their illness, with the intention of gaining this Indulgence. Should they recover, this is changed into an Indulgence of 200 days.

Partial Indulgences.—150 years to all who devoutly carry about them one of these crowns, and, after Confession and Communion, shall recite it, on Mondays, Wednesdays, and Fridays, and on all the holydays of obligation occurring within the week. 20 years, to all who, having examined their consciences, shall confess their sins and pray for the propagation of the Faith, extirpation of heresy, the exaltation of the Church, etc. 20 years, to those who, carrying this crown on their persons,

shall examine their consciences and excite themselves to true contrition, invoking the holy name of Jesus, and reciting three Paters and Aves for the prosperity of the Church. 10 years, to those who having about them this crown, shall say three Paters and Aves, and shall perform a work of piety in honour of our Saviour, the Blessed Virgin, or some other saint, or for the benefit of their neighbour. Moreover, he who, carrying about him one of these crowns, shall habitually perform some pious practice observed in a Religious Order, shall participate in all the works of piety therein performed if he directs his intention to that end, and can also supply for all involuntary distractions during Mass, by reciting five Paters and Aves. He who is lawfully prevented from assisting at Mass on days of obligation, can gain the same advantages as if he were present at the Holy Sacrifice, by reciting these five Paters and Aves. To gain these indulgences the Beads should be blessed by a priest of the Camaldolese Order, or by one who has obtained special faculties from the General of that Order or from the Sovereign Pontiff.

88. *Rosary of the five Wounds of our Lord.*

This Rosary consists of twenty-five beads, separated into sets of five by medals or by larger beads. On each of the twenty-five beads the "Glory be to the Father", etc., is said in honour of the Wounds of our Lord, and on each of the medals (or beads between the sets of five) one Hail Mary in honour of the Dolours of the Blessed Virgin. There is a more formal method of performing this devotion set down in prayer-books, which, though recommended, is not necessary for gaining the indulgences.

Indulgences accorded to this Devotion.—1.

An Indulgence of one year, once in the day.

2. A Plenary Indulgence to those who recite it ten times at least in the month, on the Feasts of Christmas, Circumcision, Epiphany, Most Sacred Name of Jesus, Easter, Ascension, Corpus Christi, Transfiguration, or on one day of the Octaves of these Feasts, beginning with the first Vespers of each, on the usual conditions, and visit to a church (Pius IX. 11 Aug., 1851). Also, a plenary indulgence on one of the Fridays of March, to be chosen by the person, and on the Feasts of the Invention and Exaltation of the Holy Cross, or on one day of their respective Octaves, on the

usual conditions. To those reciting this devotion from Passion Sunday to Holy Saturday inclusively, a plenary indulgence on the day within that space, on which they fulfil their Easter duty. On the other days of that fortnight they can gain by its recital an indulgence of seven years and seven quarantines (20 Dec., 1823). All these indulgences are applicable to the suffering souls. (To gain these indulgences the Beads must be blessed by a priest of the Passionist Order, or by one who has received *special* powers from the General of that Order, or from the Sovereign Pontiff).

89. *Chaplet of the Most Precious Blood.*

This Chaplet is composed of Seven Mysteries, in which we are to meditate on the seven Blood-sheddings of our B. Lord for our salvation. At each of the first six Mysteries the Pater Noster is repeated five times, and the Gloria Patri once. At the seventh Mystery, three Pater Nosters are said, and one Gloria Patri. These thirty-three Pater Nosters are meant to correspond with the thirty-three years of our B. Lord's life on earth.

He who shall recite these thirty-three Pater Nosters, meditating, whilst doing so, on the seven Blood-sheddings of our Lord Jesus



Christ, 1, in His circumcision; 2, in His Agony in the Garden; 3, in His scourging; 4, in His Crowning with Thorns; 5, on His way to Calvary; 6, in His Crucifixion; 7, in the Transfixion of His sacred Side; can gain the indulgences attached to this Chaplet, namely, an indulgence of seven years and seven quarantines once a day, and a plenary indulgence to those who shall have said them each day during that space of time, to be gained either on the last day of the said month, or on any day of the month succeeding, on the usual conditions. They who are not capable of meditating, can still gain these indulgences by the pious recitation of the thirty-three Pater Nosters (Greg. XVI., 5 July, 1843). These indulgences are applicable to the suffering souls. (From Summary, approved by S.C.I., 19 Jan., 1850).

90. *Chaplet of the Immaculate Conception.*

Pius IX. (22 June, 1855) granted to all the faithful who shall recite this little Chaplet, an indulgence of 300 days; and to those who shall continue it each day for a month, a plenary indulgence, on the usual conditions.

This little Chaplet consists of twelve beads, divided into three sets of four each. It is recited thus:

“In the ✠ name of the Father”, *etc.*

“Blessed be the holy and Immaculate Conception of the most blessed Virgin Mary”. Then say one Pater, four Aves, and one Gloria. This is repeated on each of the three sets of Beads.

91. *Novenas for the Feasts of the Blessed Virgin.*

Pius VII. (Aug. 4, Nov. 24, 1808; Jan. 11, 1809) granted to all the faithful who, alone or with others, in the church or in private, shall make any of the Novenas in preparation for the five chief Feasts of the Blessed Virgin, an indulgence of 300 days each day of the Novenas, and to those who complete the Novena, a plenary indulgence on the Feast, or on one day of its Octave, on condition of confessing, communicating, and praying to our Lord and the Blessed Virgin for the intentions of the Sovereign Pontiff. These indulgences are applicable to the suffering souls.*

92. *Medal or Cross of St. Benedict.*

This medal has upon it a representation of the cross, the figure of St. Benedict, and a

* The Novenas referred to above, and to which the indulgences are attached, are published by Messrs. Duffy, 15 Wellington Quay, Dublin, cloth, price 4d.

series of letters, which are the initials of certain Latin sentences. The letters C. S. P. B., placed between the arms of the cross, signify *Cruæ Sancti Patris Benedicti: The Cross of the Holy Father Benedict*. The letters in the perpendicular line of the cross, C. S. S. M. L., stand for the sentence, *Cruæ Sacra sit mihi lux: May the Cross be my light*; and those in the transverse line, N. D. S. M. D., *Non Draco sit mihi dux: May the Dragon never be my guide*. Over the cross is placed the monogram of the holy name of Jesus, I. H. S., and around are the initials of the distich:

“Vade retro Satana; nunquam suade mihi vana;
Sunt mala quæ libas; ipsæ venena bibas”.

“Go behind, Satan: ne’er tempt me to things vain;
Thou proff’rest the deadly draught—drink thou thy
own bane”.

These words are represented as made use of by the saint when violently tempted against chastity, and also when his enemies offered him the poisoned cup. The *vain things* are the violation of God’s law, the pomps and false maxims of the world; and the *deadly draught* is sin, which brings about the death of the soul.

By Brief dated 12 March, 1742, Benedict XIV. approved of this medal, granted the following indulgences to those who, wearing it,

should perform the duties prescribed, and assigned to the Benedictines of Bohemia, Moravia, and Silesia, the privilege of blessing it. This concession has since been extended to different other Benedictine congregations; and Pius IX. (27 June, 1856) authorized the Superior and the Procurator-General, for the time being, of the Congregation of Monte Cassino, residing in the Convent of St. Callixtus in Rome, to delegate other priests, secular and regular, to bless this medal, with the communication of the like spiritual favours, in any part of the Catholic world. The form of blessing approved by Benedict XIV. is essential. The indulgences may be gained by any of the faithful who piously wear this medal about them, and perform the prescribed works. They are all applicable to the suffering souls.

Indulgences attached to this Medal.

Plenary.—1. On the Feasts of Christmas, Epiphany, Easter, Ascension, Pentecost, Trinity, Corpus Christi; the Immaculate Conception, Nativity, Annunciation, Purification, and Assumption of the Blessed Virgin; on the Feasts of All Saints and St. Benedict (21 March). To be entitled to these indulgences, the person, besides complying with the usual conditions, must be accustomed to perform, at

least once a week, some one of the following pious practices: To recite the chaplet of our Lord, or of the Blessed Virgin, or the Rosary, or the third part of it, or the Divine Office, or the Little Office of the Blessed Virgin, or the Office of the Dead, or the Seven Penitential Psalms, or the Gradual Psalms, or to teach the rudiments of faith, or to visit the sick in hospitals, or to relieve the poor, or to hear Mass, or to celebrate it, if a priest. 2. At the moment of death, on the conditions of confession and communion, should such be possible, otherwise that the dying person be contrite, and invoke, if not with the mouth, at least with the heart, the holy names of Jesus and Mary. 3. On Holy Thursday and Easter Day, the Plenary Indulgence attached to the Papal Benediction, on condition of approaching the sacraments, and praying for the exaltation of the Church and the welfare of the Sovereign Pontiff. 4. He who, out of reverence for the Passion of our Lord, shall fast on Fridays, or in honour of the Blessed Virgin shall fast on Saturdays, during an entire year, can gain a Plenary Indulgence. This indulgence is also granted to those who, intending to so fast during the year, should die before it has been completed.

Partial Indulgences.—5. An indulgence of

20 *years*, once a week, to those who daily pray for the extirpation of heresies. 6. *Seven years and seven quarantines*, on the conditions mentioned in No. 1, on each of the Feasts of our Lord and of the Blessed Virgin, not there named, and on the Feasts of the Apostles, of St. Joseph, St. Maur, St. Placidus, St. Scholastica, and St. Gertrude. 7. *Seven years and seven quarantines* to those who celebrate or hear Mass, and pray for the welfare of Christian princes, and tranquillity in their territories; to those who fast on Friday, through devotion to the Passion of our Saviour; and to those who fast on Saturday, in honour of the Blessed Virgin. 8. *Seven years*, to those who recite the Chaplet or the Rosary in honour of the Immaculate Conception, and ask through the intercession of Mary the grace to live and die free from the guilt of mortal sin; *the same* to those who accompany the holy viaticum when borne to the dying. This is in addition to the indulgence granted to the faithful who practise this devotion without wearing the medal of St. Benedict. 9. *One year* to those who, being truly contrite, and having the firm purpose to confess and correct their faults, shall recite five times the Our Father and Hail Mary; should they actually confess and communicate, they can gain on the same day *ten*

years' indulgence. 10. 200 *days'* indulgence to those who shall visit prisoners, or the sick in hospitals, performing for them some office of charity, or shall teach the Christian doctrine in the church, or at home to their children or domestics. 11. 100 *days*, once a day, to those accustomed to recite, at least once a week, the Chaplet, or the Rosary, or the Office of the Blessed Virgin, or the Office of the Dead, or the vespers of it, with at least one nocturn and lauds, or the Seven Penitential Psalms, with the litanies and prayers, or the Lord's Prayer five times, in honour of the sacred name of Jesus or of His five wounds, or the Hail Mary five times, in honour of the holy name of Mary, or the *Sub tuum*, with one of the approved prayers to the Blessed Virgin. 12. 100 *days*, once on Fridays, to those who recite three Paters and Aves, piously reflecting on the Passion and Death of our Saviour; *the same* to those who, through devotion to St. Joseph, St. Benedict, St. Maur, St. Scholastica, and St. Gertrude, shall recite the psalm *Miserere*, or five Paters and Aves, praying God, through the intercession of these saints, for the welfare of the Catholic Church, and for a happy and tranquil death for themselves. 13. *Fifty days* to those who shall recite some pious prayer before celebrating Mass, or com-

municating, or reciting the Divine Office, or that of the Blessed Virgin; *the same* to those who recite three Paters and Aves for the faithful who are in their last agony. 14. *Forty days* to those who recite habitually, at least once a day, the ejaculation: *Blessed be the most pure and Immaculate Conception of the Blessed Virgin Mary.* 15. The *third part* of the temporal penalty due to their sins, to those who, by good example or pious counsels, shall bring a sinner to repentance.

They who, through sickness or other lawful impediment, are unable to hear Mass, or to celebrate, if priests, or to recite the Divine Office, or that of the Blessed Virgin, or to perform the other pious works above enumerated for the acquisition of the indulgences, may still profit of them by saying instead three Paters and Aves, with the *Salve Regina*, adding the following aspiration: "*Blessed be the Most Holy Trinity! Praised be the most holy Sacrament, and the Conception of the Blessed Virgin Mary, conceived without sin!*" *Benedicta sit sanctissima Trinitas, et laudetur Sanctissimum Sacramentum et Conceptio Beatissimæ Mariæ sine labe conceptæ.*

They who shall pray for the propagation of the Order of St. Benedict shall participate in each and every good work performed by its members.

93. *The Papal Benediction.*

A Plenary Indulgence may be gained by the faithful, who, having confessed and communicated, receive the Benediction which the Pope gives on certain solemn festivals.

The Holy Father, by special indult, frequently delegates archbishops, bishops, and other prelates, to impart this Benediction to their flocks twice in the year—namely, on Easter Day, and another festival left to the prelate's own selection. Pope Clement XIII. (Sept., 1762) earnestly exhorts bishops to secure this favour for their people. “Ad quorum effectum ipsos . . . in Domino hortamur, ut pro dignitatum splendoris augmento, et fidelium populorum ipsis creditorum congrua erga Divinam justitiam satisfactione, a nobis et successoribus nostris Romanis pontificibus pro tempore existentibus, facultatem hujusmodi ultro ipsis oblatam postulent, et impetrare non prætermittant”.

The privilege of bestowing the Papal Benediction, with the application of the Plenary Indulgence, is not unfrequently conferred on priests, both secular and regular. The form to be observed in such cases is different from that prescribed for prelates. To gain this Indulgence, the faithful are to confess and com-

municate, and also to offer prayer for the Church, the Pope, and for the officiating prelate. It has been decided (19 March, 1841) that by the Holy Communion received on Easter Day, in compliance with the Paschal precept, a person can also satisfy the condition of this Indulgence.

94. Indulgences for Religious of both Sexes.

Religious of both sexes, and of every approved Order or Institute, can obtain the Indulgences granted to the faithful in general by fulfilling the prescribed conditions, as explained in the foregoing part of this work. Moreover, Paul V., by his universal Brief of the 23rd of May, 1606, granted for ever the following Indulgences to religious men of every order, whether monastic or mendicant, and to nuns of every approved rule, who make the three solemn vows, and observe perpetual inclosure.

1. To the faithful of both sexes who, according to the Apostolic Constitutions, take the religious habit of a regular Institute, conformable to their vocation, he granted a Plenary Indulgence on the first day of their entrance into religion, that is, on the day of their sacred reception or clothing, provided they confess their sins with true sorrow, and approach the Holy Communion.

2. To Novices who, after having finished the year of noviceship, shall make their solemn profession in religion, and on that day shall confess with contrite heart, and communicate, he granted also a Plenary Indulgence.

3. To all the Religious who, on the principal feast of their order, shall go to Confession and Communion, and pray to God for the Holy Catholic Church, and according to the pious intentions of his Holiness, he granted a Plenary Indulgence: if the Religious be a priest, he obtains this Indulgence by his celebrating Mass and fulfilling the other conditions.

4. To all Religious persons who, at the point of death, being truly contrite, shall confess and receive the holy Viaticum, or not being able to confess and communicate, shall, with contrition, invoke in their hearts, if they cannot express with their tongue, the most adorable name of Jesus, he granted a Plenary Indulgence.

5. To every Religious who, being canonically promoted to the priesthood, and having confessed, shall celebrate his first Mass, he granted on that day a Plenary Indulgence, and likewise the same Indulgence to the Religious who assist at this Mass, provided that on the same day they confess and receive the holy Eucharist, or, if priests, celebrate Mass.

6. To each and all the Religious of both sexes who, with the permission of their respective superiors, make a spiritual retreat of ten days, reflecting within that period on the last four things, on the Sacred Passion of our Blessed Redeemer, etc., spending at least two hours each day in mental prayer, and also exercising themselves in other practices of virtue, in mortification, in vocal prayer, in pious ejaculations, and in similar acts of piety; who, moreover, make at that time a general, or annual, or ordinary Confession, and approach the Holy Communion, or, if priests, celebrate Mass; he granted each time they perform in this manner the spiritual exercises a Plenary Indulgence.

7. To all Religious who, on the days of the Stations marked in the Roman Missal (see n. 8, p. 105), devoutly visit their church, and spend some time in holy prayer, he granted the same Indulgences as if they personally visited on those days the churches in Rome where these stations are.

8. To the Religious of both sexes who, before the altar of their church, recite five times the Lord's Prayer and Hail Mary, he granted each day an Indulgence of five years and as many quarantines. The same Indulgence he granted to those Religious who, with the

license of their respective superiors, are on a journey, or dwelling out of the monastery or convent as readers, preachers, etc., provided they say the Lord's Prayer and Hail Mary five times before any altar.

9. To all Religious who, for an entire month, shall make daily mental prayer for half an hour, and shall, on the last Sunday of the month, confess and receive the holy Eucharist, or, if priests, shall celebrate Mass, he granted an Indulgence of sixty years and sixty quarantines. (Besides, there is granted a Plenary Indulgence once a month to the faithful in general who practise daily meditation, as we have already explained).

10. To the Religious of both sexes who, contrite of heart and truly penitent, declare in chapter their faults, accusing themselves of their sins, defects, and imperfections, and make together a spiritual conference, he granted each time an Indulgence of three years and as many quarantines.

11. Each time that a Religious, in obedience to the Sovereign Pontiff, or with the license of superiors, shall go among infidels or heretics to preach the faith of Jesus Christ, or to instruct them in the true religion, he granted him a Plenary Indulgence on the day he proceeds on the journey, provided he confess and

celebrate Mass, and also at the time of his arrival in the destined province or kingdom, when he first confesses and offers the holy sacrifice.

12. Finally, when at the time of the general visitation, the superior prescribes for the happy issue thereof continual prayers for forty hours in the churches of his order, the Religious of both sexes who spend two hours in prayer, continued or interrupted, before the Blessed Sacrament, begging of God to grant peace and concord among Christian princes, etc., and also praying for the increase and more perfect observance of religious discipline, may obtain each time a Plenary Indulgence, provided they confess and approach the holy Communion.

Such are the Indulgences granted to the Religious of every approved Order or Institute who observe perpetual inclosure, and make the three solemn vows; and by the tenor of the same Brief of Paul V., these Indulgences are in general granted to other congregations, monasteries, and colleges of religious men, and to the other congregations and communities of nuns, who are not bound to the observance of inclosure, and who make only simple vows.

Each religious order and community enjoys also many other Indulgences, Plenary and

Partial, which cannot be inserted in this abridged exposition of the Indulgences which regard the faithful in general.

95. *Plenary Indulgences granted to the Faithful in Ireland.*

A Plenary Indulgence may be gained by the faithful in Ireland on the Feast of SS. Peter and Paul, 29th June, or within the Octave, provided they approach the holy sacraments of Penance and the Eucharist, and pray to God with a sincere heart for the conversion of infidels and heretics, and for the propagation of our holy faith. Applicable to the faithful departed.—Clement XIV., April 19th, 1772.

A Plenary Indulgence on the Feast of St. Patrick, Patron and Apostle of Ireland, or on any of the following seven days, provided they fulfil the above conditions; also applicable to the souls in purgatory.—Clement XIV., 19th April, 1772, and 14th February, 1773.

A Plenary Indulgence on the Feasts of Patrons and Titular Saints of churches or oratories, provided they approach the sacraments, visit said churches, and pray for the propagation of the Catholic faith.—Pius VI., 12th January, 1783.

A Plenary Indulgence at the hour of death

to all who contritely invoke, at least in their heart, the most holy name of Jesus, and recommend their souls to the Lord.—Benedict XIV., 9th April, 1747, and Clement XIV., 5th April, 1772.

His Holiness Pope Gregory XVI., 18th of March, 1852, extended the following Indulgences to all the faithful in Ireland:—

A Plenary Indulgence to all who, truly penitent, approach the holy sacraments and visit a church, on the Nativity of our Lord, Circumcision, Epiphany, Resurrection, Ascension, Pentecost, Corpus Christi, and Feast of All Saints.—Pius VI., 18th March, 1791.

A Plenary Indulgence on the Feasts of the Annunciation and Assumption of our Lady, the Immaculate Conception, Nativity, and Purification, or on the Sundays immediately following the three last feasts (retrenched holy-days), provided that, having confessed, they devoutly receive the holy Communion, and visit some church. Applicable to the souls of the faithful departed.—Pius VI., 11th June, 1783.

On the first Sunday of every month a Plenary Indulgence is granted to the faithful who, truly contrite, receive the holy sacraments, visit a parochial church, and offer up their prayers for the propagation of the faith.

Applicable to the souls in purgatory.—Pius VI., 12th January, 1783.

96. *Plenary Indulgences in the Dioceses of England and Wales.*

1. From Christmas Day till the Epiphany. 2. From the first till the second Sunday of Lent. 3. From Palm Sunday to Low Sunday. 4. From Whit-sunday till the end of the Octave of Corpus Christi. 5. Feast of SS. Peter and Paul, and during the Octave. 6. From the Sunday preceding the Assumption till the end of the Octave. 7. From the Sunday preceding the Feast of St. Michael till the Sunday following. 8. From the Sunday preceding All Saints till the end of the Octave. The days here given for the beginning and end of these Indulgences are inclusive. If the Assumption, St. Michael's, or All Saints (6, 7, 8) falls on a Sunday, the Indulgence begins on the feast.

The conditions of 2, 4, and 8, are—1. That the faithful confess their sins, with sincere repentance, to a priest approved of by the bishop. 2. That they worthily receive the Holy Communion. 3. That if their state and condition allow it, they give some alms to the poor, either on the eve or on the day of their Communion. 4. That on the day of their Com-

munion they offer some prayers to God for the happy state of the Catholic Church throughout the world; for bringing back all straying souls to the fold of Christ; for the general peace of Christendom, and for the blessing of God upon the English nation.

The conditions of 1, 3, 6, and 7, are—1. That the faithful confess their sins, with sincere repentance, to a priest approved of by the bishop. 2. That they worthily receive the Holy Communion. 3. That they visit some chapel or oratory where Mass is celebrated, and pray to God for the peace of His Church. 4. That they be in readiness of mind to assist the poor with alms in proportion to their abilities, or to frequent catechism and sermons, as often as they can do so without great inconvenience; or to afford their assistance to the sick or to such as are near their end, out of the motive of Christian charity.

Note.—It is not required, for gaining these four Indulgences granted by Pope Benedict XIV., that these works of mercy, corporal or spiritual, or the assistance at catechism or sermons, be done on the same day with the Communion; but only that persons be then in a disposition or readiness of mind to do these things, or some of them at least, when they may have an opportunity.

The conditions of 5 are—1. That the faithful confess their sins, with sincere repentance, to a priest approved by the bishop. 2. That they worthily receive the Holy Communion. 3. That for some space of time they pray to God, with a sincere heart, for the conversion of infidels and heretics, and for the free propagation of the holy faith.

A Plenary Indulgence may be gained also on the following days:—On all the Feasts of Our Lord and of the Blessed Virgin. In the petition of his Eminence the late Cardinal Wiseman and the Suffragan Bishops, they are each particularly mentioned. The petition (which was granted 8th February, 1863) prays his Holiness that he would vouchsafe a Plenary Indulgence to all the faithful in England, applicable to the souls in purgatory, provided that, having confessed and received the Holy Communion, they offer pious prayers, according to the intentions of his Holiness, before any altar, between the first vespers and the sunset of the following feasts:—The Most Holy Name of Jesus, Desponsation of the Blessed Virgin, Prayer of our Lord in the Garden, Commemoration of the Passion, Crown of Thorns, Spear and Nails, Holy Winding-Sheet, Five Wounds, Most Precious Blood (both feasts), Dolours of the Blessed

Virgin (both feasts), Our Lady Help of Christians, Most Sacred Heart of our Lord Jesus Christ (celebrated in England on the third Sunday after Pentecost), Visitation of Blessed Virgin, Our Lady of Mount Carmel, Our Lady ad Nives, Transfiguration of Our Lord, Most Holy Name of Mary, Our Lady de Mercede, Solemnity of Most Holy Rosary, Maternity, Purity, and Patronage of the Blessed Virgin, Our Most Holy Redeemer, Presentation and Expectation of the Blessed Virgin.

A Plenary Indulgence had previously been granted (14 May, 1853; 18 Sept., 1862) to the faithful in England, on the principal feasts of Our Lord and of the Blessed Virgin, namely—Christmas, Circumcision, Epiphany, Easter, Ascension, and Corpus Christi; the Immaculate Conception, Nativity, Annunciation, Purification, and Assumption of the Blessed Virgin.

A Plenary Indulgence may be gained by the faithful in England on the Feasts of St. Gregory the Great, St. Patrick, and the Ven. Bede.

And, by the benefactors of the Poor-School Committee, on the following feasts, or during their Octaves:—St. George, the Most Sacred Heart (3rd Sunday after Pent.), and St. Edward the Confessor.

There are, moreover, Indulgences specially voted to some of the dioceses.

97. *Plenary Indulgences granted to the Faithful in the Three Districts of Scotland.*

The Holy Apostolic See, considering the spiritual necessities of the Catholics in this kingdom, has been graciously pleased to grant to all the faithful in the three districts the following Plenary Indulgences, on certain conditions after specified

1st, Christmas—that is, from the Festival of St. Thomas, Apostle, 21st of December, to the first Sunday after the Epiphany, inclusively.

2nd, From Ash-Wednesday to the second Sunday of Lent, inclusively.

3rd, Easter—that is, during the time fixed in each district for complying with the Easter duties.

4th, From Pentecost Sunday to the Sunday after the solemnity of Corpus Christi.

5th, From the Sunday before the Feast of SS. Peter and Paul to the Octave day.

6th, From the Sunday before the Feast of the Assumption of the Blessed Virgin to the Octave day.

7th, From the Sunday before the Feast of All Saints to the Octave day.

8th, The Feast of St. Andrew and during the Octave.

The following are the Conditions on which the Faithful may gain these Indulgences.

1st, That, within the time prescribed, they approach the sacraments of Penance and the Holy Eucharist.

2nd, That on the day of their Communion they offer up some prayers to Almighty God for the happy state of the whole Church of Christ, for its Supreme Pastor the Bishop of Rome, for peace and concord between all Christian princes, for the exaltation and propagation of the holy Catholic faith, especially in our own country, and for the eternal salvation of all Christians.

3rd, That, that if they have an opportunity, they visit, within the limited time, some chapel or oratory, and pray to God, as has been mentioned before.

4th. In fine, that if their circumstances enable them, they perform some works of mercy.

PLENARY AND OTHER INDULGENCES TO BE
GAINED AT FIXED PERIODS.

At any time.—Indulgences of the Holy Way of the Cross (No. 45). Applicable. Indulgences granted in favour of those visiting the

Seven Roman Basilicas, the church of the Portiuncula, etc. (*Blue Scapular*). Conditions—Recitation of six Paters, Aves, and Glorias. (No. 61). Applicable.

Any day.—Plenary, recitation of prayer before a crucifix, after Communion, (No. 21). Applicable.

Plenary, Confraternity Precious Blood. Usual Conditions and an hour's vocal or mental prayer in memory of the Passion of our Lord, and the Dolours of the Blessed Virgin (No. 58). Applic.

Do. Perpetual Adoration of S. Heart. Usual Conditions and visit to a church etc. (No. 54). Applicable.

Do. for feeding three poor persons, in honour of Jesus, Mary, and Joseph (No. 42). Usual Conditions. Applicable.

Do. only applicable to the suffering souls, to be gained by those who have made the Heroic Act (see No. 83). Usual Conditions and prayers for the Pope's intentions.

7 years and 7 quar., Confrat. B. Sacrament, for visit to Blessed Sacrament in a church and praying with contrition, for the wants of Holy Church. Applicable.

Once a week.—Plenary, to those belonging to a section of seven, associated for the Reparation Communion (No. 55). Usual Conditions and visit to a church. Applicable.

Twice in the month.—Plenary, Confraternity Immac. Heart of Mary (No. 68). Usual Conditions and visit to a church. Applicable.

Plenary, Assoc. Propagation of Faith (No. 66). Usual Conditions and visit to a church. Applicable.

The Indulgences granted for visiting the seven Roman Basilicas, *Blue Scapular* (No. 61). Applicable.

The Indulgences granted for visiting the Holy Sepulchre and the Holy Land, *Blue Scapular* (No. 61). Applicable.

Two Sundays in each month.—Plenary, (No. 6). Usual Conditions. Applicable.

Plenary (No. 41). Usual Conditions and visit to a church. Applicable.

Mondays.—Plenary, to those having made Heroic Act (No. 83). Conditions:—to hear Mass devoutly, in suffrage for the souls in Purgatory, and visit a church, there praying according to the Pope's intentions. They who are prevented from hearing Mass on Monday can still gain this Indulgence by the Mass on Sunday. Applicable.

Seven years and seven quarantines, *Blue Scapular*, for visit to Blessed Sacrament. Applicable.

Wednesdays.—Plenary, *Scapular Mount*

Carmel. Usual Conditions and visit to a Carmelite church, or else to a parish church (see No. 59). Applicable.

300 days for abstaining from flesh meat, *Scap. Mt. Carmel.* Applicable.

Thursdays.—The Indulgence for ejaculation in honour of the Blessed Sacrament can be gained thrice (see No. 16). Applicable.

Fridays.—Plenary, *Scapular of Passion* (see No. 60). Usual Conditions and meditation on the Passion. Those prevented from communicating on Friday can gain this Indulgence by fulfilling the prescribed conditions on following Sunday.

One Friday in the month.—Plenary, *Apostleship of Prayer* (see No. 56). Usual Conditions and visit to a church. Applicable.

Saturdays.—An Indulgence of 500 days for assisting at Mass offered for the conversion of sinners. *Confrat. Immac. Heart of Mary*, (see No. 68). 300 Days for abstinence from flesh meat, *Confrat. Mt. Carmel.* Applicable.

Once a month.—Plenary, Acts of Faith, Hope, and Charity (No. 5). Usual conditions. Applicable.

Plenary, Angelus (No. 2). Usual Conditions.

• Applicable.

Do. Three Gloria Patri (No. 3). Usual Conditions. Applicable.

- Plenary, Prayer for Agonizing (No. 8). Usual Conditions, and visit to a church. Applicable.
- Do. Prayer against temptation (No. 7). Same Conditions. Applicable.
- Do. Prayer to Guardian Angel (No. 4). Same Conditions. Applicable.
- Do. Daily Meditation (No. 10). Usual Conditions. Applicable.
- Do. Offering of Precious Blood (No. 12). Usual Conditions. Applicable.
- Do. for Trisagion (No. 15). Usual Conditions and visit to a church. Applicable.
- Do. Adoration Blessed Sacrament (No. 16). Usual Conditions. Applicable.
- Do. "Anima Christi", etc. (No. 22). Usual Conditions and visit to a church. Applicable.
- Do. Memorare (No. 28). Usual Conditions and visit to a church. Applicable.
- Do. Visit to Blessed Sacrament or Blessed Virgin (No. 27). Usual Conditions. Applicable.
- Do. Offerings to the Most Holy Trinity (Page 77). Usual Conditions. Applicable.

- Plenary, Prayers for dying (No. 9). Usual Conditions. Applicable.
- Do. Prayers for the Dead (No. 39) Usual Conditions. Applicable.
- Do. Ejaculation (No. 49). Usual conditions and visit to a church. Applicable.
- Do. Prayer before picture Sacred Heart Jesus (No. 25). Usual Conditions. Applicable
- Do. Praises to Name of God (No. 23). Usual Conditions and visit to a church. Applicable.
- Do. *Confrat. S. Heart Jesus* (No. 53) Usual Conditions. Applicable.
- Do. *Scapular Trinity* (No. 62). Usual Conditions and visit to a church. Applicable.
- Do. *Apostleship of Prayer* (No. 56). Usual Conditions and visit to a church. Applicable.

Once a year.—Plenary for recitation of "Tantum Ergo", etc., ten times a month. Usual Conditions and visit to a church. (No. 26). Applicable.

Plenary, for daily recitation of Rosary. Usual Conditions (No. 43). Applicable.

- Do. same as last,—*Bridgetine Beads*. Usual Conditions (No. 44). Applicable.

Plenary, for daily recitation of "Act of Conformity", etc. (No. 50). Usual Conditions. Applicable.

Do. *Quarant' Ore.* Usual Conditions and visit (No. 85). Applicable.

Do. *Blue Scapular.* Usual Conditions and visit (No. 61). Applicable.

Do. *Propagation of Faith.* On day of general commemoration of deceased members. Usual conditions and visit to a church (No. 66). Applicable.

Do. do. Special commemoration of Council, etc. Usual Conditions and visit to church. Applicable.

Do. Confraternity M. S. Name (No. 73). Usual conditions.

Do. Confrat. for relief of souls in Purgatory. Usual conditions and visit. Applicable

Do. Society of St. Vincent de Paul (No. 75). Applicable.

Do. Devotion to St. Joseph (No. 82). Usual conditions.

Do. Chaplet of Our Lord (No. 87). Usual conditions.

98. *The Penitential and Gradual Psalms.*

Pius V. (9 July, 1568) granted an Indulgence of fifty days to the faithful each time

that, under obligation, they devoutly recite either the Penitential or the Gradual Psalms, on the day prescribed by the rubrics of the Roman Breviary; and (5 April, 1571) an Indulgence of forty days' to those who say them from devotion at any time. These indulgences are applicable to the suffering souls.

99. *Explanation of the Gospel.*

Bened. XIV. (31 July, 1736) granted an Indulgence of seven years and seven quarantines to the faithful each time that they devoutly assist at the Explanation of the Gospel, made by pastors in their respective parishes on Sundays and the greater Festivals, and a Plenary Indulgence on the Feasts of Christmas, Easter, and SS. Peter and Paul, to which Pius VI. (12th Dec. 1784) added the Epiphany and Pentecost, on the usual conditions and assistance at said Explanation. These Indulgences are applicable to the suffering souls.

100. *Plenary Indulgence at the moment of death*
(in articulo mortis).

A Plenary Indulgence at the moment of death may be obtained on various titles. It will be perceived that many of the pious practices proposed in these pages have this privilege attached to them (list given below),

The conditions ordinarily prescribed for these indulgences are: 1. That the dying person shall have confessed and communicated, if possible, otherwise that he be truly contrite. 2. That he shall devoutly invoke, if able, with the lips, or at least in his heart, the holy name of Jesus. 3. That he shall accept death with resignation to the holy will of God, and in atonement for his sins. Moreover, the person must have entitled himself to such Indulgences by having observed the pious practices in reward of which they are granted. The dying person does not need the ministry of a priest for gaining these Indulgences; neither is it necessary that he should have each of those Indulgences distinctly in recollection; it will be sufficient that he form the intention of gaining all those to which he is entitled (*St. Liguori, Theol. Mor., lib. 6, tr. 4, n. 534*).

Besides the indulgences *in articulo mortis*, referred to above, there is another of a more solemn kind, which, by special concession from the Holy See, Bishops can authorize their priests to confer on the faithful in their dying moments. The constitution *Pia Mater*, of Bened. XIV., 9 April, 1747, prescribes the form for the application of this Indulgence, which is preceptive (5 Feb., 1841).

This Indulgence can be given only once in the same danger of death, even though it be protracted—(*in eodem statu morbi, etsi diuturni*, 20 Sept., 1775; 24 Sept., 1838). But should the sick person get better and afterwards relapse into danger of death, the Indulgence can be given anew (12 Feb., 1842). It is to be given even in the case of children who are not of sufficient age to be admitted to their first Communion (Congregation of Rites, 16 Dec., 1826).

It is permitted to give, several times in the same illness, the Plenary Indulgence known as the Papal Benediction. The sick person can also receive various Benedictions with Plenary Indulgence *in articulo mortis*, to which he has a right on different titles, as, for example, by reason of his being a member of the Confraternity of the Rosary, or of the Scapular of Mount Carmel, etc. These Benedictions may be given either by the same or by different priests (12 March, 1855).

As it may happen that Catholics, living in countries in which they are mixed up with persons of other religious denominations, may not be able to procure the assistance of a priest when dying, therefore to those placed in such circumstances, Clement XIV., by a Rescript dated the 5th April, 1772, from the abundance

of his charity, granted a Plenary Indulgence, provided that, being contrite, they shall invoke the holy name of Jesus, at least with the heart, and receive death at the hands of God with becoming Christian humility and resignation, commending their souls into the hands of their Creator.

A Plenary Indulgence granted to those *in articulo mortis* is not gained except when death really follows. (23 April, 1675.) The form having been gone through, and the conditions having been fulfilled, the Indulgence remains, as it were, suspended, and takes effect only when the person is actually dying. The invocation, at least mentally, of the sacred name of Jesus, generally directed to be made in cases of Plenary Indulgences granted to the dying, is an essential condition (*conditio sine qua non*) of such Indulgences, should the sick person still retain his senses. (20th Sept., 1775.)

The person who possesses a crucifix, chaplet, statue, or medal, to which the Apostolic Indulgences have been imparted (see No. 86), and who has performed the prescribed works, is entitled to a Plenary Indulgence at the time of death. To gain this Indulgence, the dying person—besides fulfilling the conditions of confessing and communicating, if

possible, otherwise of being truly contrite, of invoking, at least mentally, the holy name of Jesus, and of accepting death with resignation as coming from the hands of God—must have the indulgenced object about him or near at hand. It is not necessary, says St. Liguori, that he should have the indulgenced object suspended from his neck or in his hand, though it would be safer to have it so; it will be sufficient if it be on the bed or near the dying person, though he may not touch or see it, or be mindful of its presence. (*Theol. Mor. lib.*, 6. tr. 4.)

With what earnestness should a person apply himself to secure every Indulgence within command in that moment of supreme importance when he is passing from time to eternity! Who can say how much he is indebted to the Divine Justice, or to what extent his imperfect dispositions may have heretofore impeded the acquisition of these celestial treasures which the Church places at our disposal wherewith to satisfy, the debt of temporal punishment incurred by our sins?

St. Liguori urges on those in attendance on the dying the importance of frequently reminding them of invoking the holy names of Jesus and Mary, with the intention of gaining the Indulgences to which they have acquired a title.

A Plenary Indulgence at the moment of death may be gained by those who, during life, have been accustomed to practise the following devotions, or who are members of the pious associations below mentioned:—

Prayer to our Guardian Angel (No. 4).

Acts of Faith, Hope, and Charity (No. 5).

Morning and Evening Devotion to the B. Virgin (No. 6).

Prayer to the M. H. Heart of Mary (No. 30).

Bridgetine Beads (No. 44).

Invocation of the Sacred Names of Jesus and Mary (No. 46).

Act of Resignation to the Holy Will of God (No. 50).

Members of the Confraternity of the Sacred Heart (No. 53).

Do. do. Blessed Sacrament (No. 57).

Do. do. Most Precious Blood (No. 58).

Members of the Scapular of Our Lady of Mount Carmel (No. 59).

Do. do. Most Holy Trinity (No. 62).

Do. do. Dolours B. Virgin (No. 63).

Those invested with Scapular of Passion (No. 60).

Do. do. Immac. Conception (No. 61).

Members of Confraternity of the Rosary (No. 64).

Do. Association for the Propagation
of the Faith (No. 66).

Do. Confraternity of the M. H. and
Immac. Heart of Mary (No. 68).

Do. do. for the Relief of the
Souls in Purgatory (No. 69).

Do. do. Bona Mors (No. 70).

Do. do. Christian Doctrine
(No. 72).

Do. do. Most Holy Name
of Jesus (No. 73).

Do. do. Holy Family (No.
74).

Do. Society of St. Vincent de Paul (No. 75).

Do. Congregation of the Children of Mary
(No. 76).

Members of Confraternity of the Angelic Warfare (No. 77).

Do. do. Cord of St. Francis (No. 78).

Do. do. Peter's Pence (No. 79).

Do. do. Perpetual Cultus
of St. Joseph (No. 82).

Apostolic Indulgences (No. 86).

Chaplet or Crown of our Lord (No. 87).

Religious of both sexes (No 94).

The Faithful of Ireland (No. 95).

Medal or Cross of St. Benedict (No. 92).

POSTSCRIPT.



Apostleship of Prayer.

The following new grant of Indulgences in favour of the Apostleship of Prayer has been published whilst this work was at press, and, in consequence, too late to be put in its proper place:—

PETITION.

Most Holy Father,—On this second centenary of the revelation of the Sacred Heart of Jesus, the Associates of the Apostleship of Prayer have determined to spare no effort to draw down an abundant outpouring of divine grace on the Church of God, destitute as it now is of all human aid.

They make use, for this purpose, of divers practices, which have been either suggested by our Lord Jesus Christ Himself to Blessed Margaret Mary, or are consecrated by long usage and sanctioned by the Church. A large number of associates practise the exercise of

the *Holy Hour*: that is, in imitation of our Lord praying in the garden, they strive to appease the Divine Justice by spending at least an hour in prayer between six o'clock on Thursday evening and the same hour on Friday morning. Moreover, there flourishes amongst them the practice of the *Living Rosary*, approved and enriched with Indulgences by Pope Gregory XVI. and your Holiness. More than six hundred thousand of our associates in France alone, and many more in other countries, have adopted this practice. They are organized in circles of fifteen members, according to the number of the Mysteries of the Rosary, and all daily recite a decade of the Rosary for the Sovereign Pontiff and the Church. . . .

. . . The directors of the Apostleship of Prayer earnestly beg that your Holiness would be pleased to confirm anew and to extend the favours already granted, with certain modifications as to times and persons, and to grant a favour which will greatly contribute to stimulate the zeal of the associates. They pray:—

1. That all the associates of the Apostleship of Prayer who perform the above-named exercise of the *Holy Hour*, may thereby gain the Indulgences granted to such as belong to

the Confraternity established at Paray-le-Monial.*

2. That the faculty of attaching to crosses, medals, and rosaries, the Apostolic and Bridgetine Indulgences, already granted for a limited period to the directors of the Apostleship of Prayer, be renewed, and be extended for the future to all the directors of the Apostleship who are at the head of at least twenty circles of the *Living Rosary*: that is, of three hundred associates.

3. As many missionaries in foreign parts find difficulty in giving tickets of admission to those whom they aggregate to the Apostleship of Prayer, and in entering their names in the register, we pray that they may be exempted from these two conditions, and allowed to make use of any other token of aggregation.

4. This same exception is prayed for in regard to those religious communities who have granted to the associates of the Apostleship of

* A Plenary Indulgence has been granted by Popes Pius VIII. and Gregory XVI. to the associates of the Confraternity established at Paray-le-Monial, who meet in trios, and perform this exercise at least once in three weeks. Each one may, if he choose, go through the exercise every week, and, as often, gain the Indulgence attached thereto. This Indulgence is applicable to the suffering souls.

Prayer a special share in their prayers and pious works.

5. Lastly, we pray that an Indulgence of three hundred days be granted to each and every one of the faithful who shall devoutly make use of the invocation: *Sweet Heart of Jesus, be my love!*—so that the said invocation may be enriched with the same Indulgences as the ejaculation: *Sweet Heart of Mary, be my salvation!**

In the audience granted May 13, 1875, our Most Holy Lord Pius IX., Pope, on the relation of the undersigned Cardinal Prefect of the Sacred Congregation of Propaganda, *has readily granted all the above favours as they are here set forth.*

Given at Rome, in the Palace of the aforesaid Sacred Congregation, May 13, 1875.

✠ ALEXANDER, CARDINAL FRANCHI,

(Seal).

Prefect.

From *Messenger of the S. H. of Jesus*, Sept., 1875.

* That is to say, an Indulgence of three hundred days for each repetition, and a Plenary Indulgence to those who have repeated it devoutly once a day for a month, on the conditions of confession, communion, visitation of a church, and prayer for the intentions of the Sovereign Pontiff. These Indulgences are applicable to the suffering souls.

In addition to their other privileges, the associates of the Apostleship of Prayer have extended to them a special participation in the masses, prayers, and good works of the Religious of the Society of Jesus, the Dominicans, the Franciscans, the Redemptorists, the Society of Mary, the two Societies of the Sacred Heart, the Theatines, the Barnabites, and the Religious of both sexes of La Trappe.

FOURTH PART.

A CALENDAR,

To serve as a Perpetual Directory, specifying the Indulgences to be gained on various festivals, and other occasions occurring during the year ; the persons to whom available ; conditions to be fulfilled, etc.

N.B. For gaining the *Plenary* Indulgences set down in this Calendar, the *Usual Conditions* of Confession, Communion, and prayer for the Pope's intentions (see p. 24) are to be complied with, unless the contrary be stated. In the case of *Partial* Indulgences, compliance with these conditions is not required, unless such be expressly mentioned.

In order not to extend this Calendar to an unwieldy length, some partial Indulgences have been omitted.

JANUARY.

Special Devotion of the Month.—The Divine Infancy of Jesus.

1st. *Circumcision of Our Lord J. C.*—Plenary Indulgence for Ireland. Visit to a church. Applicable to souls in Purgatory.

Plenary, for England.

Do. Sodality Living Rosary. Visit to a church.*

* Members of pious Associations who are sick, or in prison, can have the visit to a church commuted into some other pious work. See p. 98.

The faithful who are suffering from chronic infirmity, etc., can have the conditions of Communion and Visit to a church commuted by their confessor, see p. 13.

Do. Confrat. Precious Blood. Visit to a church. Applicable.

Do. Confrat. Immac. Heart Mary.

Do. Confrat. Mt. Carmel. Visit to church of confraternity or to parish church.

Indulgences of Roman Stations, 30 years and 30 quarantines, Confrat. S. Heart of Jesus. Visit to a church of confraternity (I) and prayer. Applicable.

Same as last, Confrat. Rosary. Visit to five altars of confraternity, or otherwise five times to one altar. Applicable.

Same, Scapular Mt. Carmel; same (Scap. Trinity); same (Scap. Immac. Conception); same (Scap. Dolours B. V.); visit (2) and prayers for each. Applicable.

(1) The *Visit* enjoined for some of the Indulgences of the Confraternity of the S. Heart of Jesus, is to be made to a church in which the Confraternity is canonically erected; but this condition can be commuted by a person's confessor into some other pious work, in favour of Associates who, from sickness or other cause, are lawfully prevented from making this visit.

(2) The *Visit to a Church*, required for the Indulgences connected with the four Scapulars above-named, varies in the case of each:—*Scapular of Mt. Carmel*.—The visit is to be made to a church of the Order or of the Confraternity; but where such does not exist, Associates can visit their parish church instead. *Scapular of M. H. Trinity*.—The visit is directed to be made to a church of the Order or confraternity; but in places where that cannot be done, the Associates are permitted to visit their parish church instead (Greg. XVI., 5th April, 1843). Religious, and others living in community, are permitted to make the visit in their own chapel. The sick can have this condition commuted by a confessor. (Pius IX., 15th Feb., 1848). For many of the Indulgences attached to the Scap. of the M. H. Trinity, it is required, in addition to the Pope's ordinary intentions, that prayers should be offered for the deliverance of captives and their perseverance in the Faith. *Scapular of the Immaculate Conception*.—The visit is to be made to a church of the Theatines, but where such cannot be done, Associates are permitted to visit, instead, any other church in which there is an altar dedicated to the B. Virgin. (Pius IX., 3rd December, 1847). *Scapular of the Dolours of the B. Virgin*.—The visit is prescribed to be made to a church of the Order or of the confraternity; but where such a church does not exist, Associates can have this condition commuted by a confessor into some other pious work. Religious, the sick, and

Same, Children of Mary. Visit to church.

Same, Confrat. Christian Doctrine. See No. 72.

Same, Confrat. for Relief of souls in Purgatory. Visit to a church. Applicable.

Same, Confrat. H. Family. Visit to a church of Confrat. Applicable.

Same, for Religious of both sexes. Visit to Community chapel. Applicable.

First Thursday of the Month.—Plenary. Visit to B. Sacrament, and recitation of prayer, "Look down, O Lord" (No. 18). Applicable.

First Friday or Sunday of the Month.—Plenary, Confrat. S. Heart Jesus. Applicable.

Do. Bona Mors. (No. 70). Communion in church of Confrat. and presence at Exposition B. S.

First Sunday.—Plenary, for Ireland. Visit to a parochial church. Applicable.

Plenary, Scap. Immac. Concept. Visit (see note 2, p. 258). Applicable.

Do. Confrat. Rosary. Communion to be made in church of confraternity, or else a visit be made to it during the day. Applicable.

Do. same Confraternity. Assistance at Procession. Applicable.

(Those lawfully prevented from assisting at the procession can still gain this indulgence by being sincerely contrite, reciting the entire Rosary, and resolving to approach the sacraments as soon as they can).

7 years and 7 quarantines to all who assist at Procession of Rosary. Applicable.

6th. *Epiphany.*—Plenary, for Ireland. Visit to a church. Applicable.

Plenary, for England.

Do. Explan. of Gospel (p. 170). Applicable.

Do. Sodality Living Rosary. Visit to a church.

others, prevented by a grave cause from making this visit, can also have it commuted by their confessor into some other pious work. (Clem. XIII., 17th August, 1762).

Plenary or during Octave, Confrat. Precious Blood. Visit to a church. Applicable.

Do. or within Oct., Confrat. for relief of Souls in Purgatory. Visit to a church. Applicable.

Do. Confrat. H. Family. Visit to church of Confrat. Applicable.

Do. Medal St. Benedict (No. 92). Applicable.

Do. for those possessing beads, crucifixes, etc., with Apostolic Indulgences (see No. 86). Applicable.

Indulgences of Roman Stations, 30 years and 30 quarantines, Confrats. S. Heart Jesus, Rosary, Mount Carmel, Trinity, Children of Mary, H. Family, Christian Doctrine, for souls in Purgatory, Religious of both sexes, Scaps. Immac. Concept. and Dolours B. V. (see 1st January).

8th. *Oct. of Circumcision*, 20 years and 20 quarantines Blue Scapular.—Visit to church (see note 2, p. 258), and prayers. Applicable.

13th. *Oct. of Epiphany*, 20 years and 20 quarantines, same as last.

Second Sunday after Epiph., Feast of the M. H. Name of Jesus. Plenary, for England. Prayer before an Altar. Applicable.

Plenary. Assoc. to repress intemperance. Prayer in church of Communion.

Third Sunday, Plenary, Living Rosary.—Visit to a church.

Plenary, Confrat. B. Sacrament. Visit to a church and assistance at procession. Applicable.

21st. *St. Agnes, V.M.*—Ten years and ten quarantines. Confrat. Precious Blood. Visit to a church. Applicable.

23rd. *Espousals B. V.*—Plenary, for England. Prayer before an altar. Applicable.

Do. Assoc. to repress intemperance. Prayer in church of Communion.

Do. (Devotion No. 82). Visit to a church. Applicable.

24th. Novena for Feast of Purification begins.—300 days' Indulgence each day of Novena, and Plenary on feast, or within octave. (See No. 91). Applicable.

25th. Conversion of St. Paul.—Plenary, Confraternity Immaculate Heart of Mary.

28th Apparition of St. Agnes.—Plenary, Scap. Trin. Visit to a church (see note 2, p. 258). Applicable.

28th. Same day. Translat. relics St. Thomas.—Plenary, Cord St. Thomas. Visit to Church of Confrat.

Last Sunday of Month.—Plenary to those reciting, with others, at least thrice a week, a third part of the Rosary B. V. Visit to a church. Applicable.

Septuagesima.—Indulgence of Roman Stations.—80 years and 30 quarantines, Confrats. Sacred Heart Jesus, Rosary, Christian Doct., H. Family, Children of Mary, for souls in Purgatory, also for Religious. Scaps. Mt. Carmel, Trinity, Immac. Conception, and Dolours. See 1st January.

Friday after Septuag.—Prayer of our Lord in the Garden.—Plenary, for England. Prayer before an Altar. Applicable.

Saturday before Sexag. and each of ten following days (the Carnival).—Seven years and seven quar. Confrat. for Relief of Souls in Purgatory. Visit to a church and prayer. Applicable.

Sexagesima.—The same Indulgences as on Septuagesima.

Friday after Sexag.—Commem. of Passion.—Plenary, for England. Prayer before an Altar. Applicable.

Quinquagesima.—Same as on Septuagesima.

Friday after Quinquag.—Crown of Thorns.—Plenary, for England. Prayer before an Altar. Applicable.

[The Indulgences for Lent at the end of Calendar for February].

FEBRUARY.

Month of Divine Providence.—Suitable devotion—"Offerings to the Most Holy Trinity". Page 77.

1st. *St. Bridget, V.*, Patroness of Ireland.

First Thursday.—Plenary. Visit, and recitation before B. Sacrament of prayer, "Look down", etc., (No. 18). Applicable.

First Friday or first Sunday.—Plenary, Confrat. S. Heart Jesus. Applicable.

Do. *Bona Mors.* (No. 70). Communion in church of Confrat., and presence at Exposition B. S.

First Sunday.—Plenary, for Ireland. Visit to a parochial church. Applicable.

Plenary, Scap. Immac. Concept., and Confrat. Rosary. See 1st Sunday Jan.

Seven years and seven quarantines to those assisting at Procession of Rosary.

2nd. *Purification B. V.*—Plenary, for Ireland, or following Sunday. Visit to a church. Applicable.

Plenary, for England.

Plenary, Confrat. S. Heart Jesus. Visit to a church of Confraternity. (See note 1, p. 258). Applicable.

Do. Confrat. H. Family. Visit to church of Confrat. Applicable.

Do. Blue Scapular. Visit to a church. (See note 2, p. 258). Applicable.

Do. or within octave. Confrat. Precious Blood. Visit to a church. Applicable.

Do. or within octave, for Novena. Applicable.

Do. Confrat. Mt. Carmel. Visit to a church. (See note 2, p. 258).

Do. Confrat. Immac. Heart Mary.

Do. Living Rosary. Visit to a church.

Do. Confrat. Rosary. Visit to a church. Applicable.

Do. Scap. Trinity. Visit to a church (see note 2, p. 258). Applicable.

Do. or within octave. Confrat. for relief of souls in Purgatory. Visit to a church. Applicable.

Plenary to possessors of beads, crucifixes, etc., with Apostolic Indulgences (see No. 86). Applicable.

Do. Medal St. Benedict (No. 92). Applicable.

Do. for daily recitation of Litany B. V. Visit to a church. Applicable.

Do. for daily recitation of devotion No. 6. Applicable.

Do. Devotion No. 82. Visit to a church. Applicable.

„ 7 years and 7 quarantines, Confrat. Dolours B.V., for recitation of 5 Paters and Aves in memory of Passion. Applicable.

4th. *St. Andrew Corsini*.—Plenary, Confrat. Mount Carmel. Visit to a church. (See note 2, p. 258).

8th. *St. John of Matha*.—Plenary, Scap. Trinity. Visit to a church (see note 2, p. 258). Applicable.

11th. *Founders of Order of Servites*.—Plenary, Scap. Dolours. Conditions same as last.

14th. *St. John a Conceptione*.—Plenary, Scap. Trinity, same conditions as last. Applicable.

Third Sunday.—Plenary, Living Rosary. Visit to a church.

Plenary, Confrat. B. Sacrament. Visit to a church, and assistance at procession. Applicable.

24th. *St. Matthias, Apost.*—Plenary to possessors of beads, etc., with Apostolical Indulgences (See No. 86). Applicable.

„ 10 Years and 10 quarantines, Confrat. Precious Blood. Visit to a church and prayers. Applicable.

„ 7 Years and 7 quarantines, Confrat. S. Heart of Jesus. Visit to a church of Confrat. (see note 1, p. 258). Applicable.

Last Sunday.—Plenary (conjoint recitation of a third of Rosary B.V. thrice a week). Visit to a church. Applicable.

Indulgences for Lent.

A Plenary Indulgence to the faithful in Ireland on

occasion of fulfilling the Paschal precept, provided it be done between Ash Wednesday and Low Sunday. Applicable.

Ash Wednesday.—Plenary, Scap. Trinity. Visit to a church. (See note 2, p 258). Applicable.

Each day from Ash Wednesday to Low Sunday.—Indulgences of Roman Stations—10 years and 10 quarantines, on each of the following titles: Confrats. S. Heart Jesus, Rosary, Christian Doct., H. Family, Children of Mary, and for souls in Purgatory, also for Religious; Scaps. Mount Carmel, Trinity, Immac. Concept., and Dolours B.V. See 1st January.

Two Fridays in Lent, of one's own selection, Plenary, Confrat. Rosary. Visit to a church. Applicable.

Each Saturday in Lent.—Plenary, Blue Scapular. Visit to a church (See note 2, p. 258). Applicable.

From first to second Sunday of Lent, both inclusive, Plenary, for England, see No. 96.

From Ash Wednesday to second Sunday of Lent, both inclusive, Plenary, for Scotland. (See No. 97).

Each Sunday of Lent.—Plenary. Visit to chapel of Rosary. Applicable.

Friday after first Sunday.—Feast of Spear and Nails. Plenary for England. Prayer before an altar. Applicable.

Friday after second Sunday.—H. Winding Sheet. Plenary, for England. Prayer before an altar. Applicable.

Friday after Third Sunday.—Five Wounds. Plenary, for England. Prayer before an altar. Applicable.

Do. Assoc. to repress Intemperance. Prayer in church of communion.

Fourth Sunday of Lent.—Indulgences of Roman Stations—15 years and 15 quar. for each of following: Confrat. S. Heart Jesus, Rosary, Christian Doctrine, Children of Mary, H. Family, and for souls in Purgatory, also for Religious; Scaps. Mount Carmel, Trinity, Immac. Concept., and Dolours. See 1st January.

Friday after fourth Sunday.—M. P. Blood. Plenary, for England. Prayer before an altar. Applicable.

Passion Sunday.—Plenary, Blue Scapular. Visit to church. See Note 2, p. 258. Applicable.

Friday after Passion Sunday, Feast of Dolours B.V.M.—Plenary, Blue Scap. Conditions same as last. Applicable.

Plenary, for England, prayer before an altar. Applicable.

Do. Confrat. H. Family. Visit to church of Confrat. Applicable.

Plenary, Confrat. Precious Blood. Visit to a church. Applicable.

From Palm Sunday to Low Sunday, inclusive, Plenary, for England. No. 96.

During time fixed for compliance with Easter duty.—Plenary, for Scotland. See No. 97.

Palm Sunday.—Roman Stations—25 years and 25 quar. for each of the following:—Confrats. S. Heart Jesus, Rosary, Children of Mary, Christian Doctrine, H. Family, for Souls in Purgatory, and for Religious; Scapulars Mt. Carmel, Trinity, Immac. Concept., and Dolours B. V. See 1st January.

Wednesday in Holy Week.—Plenary, Blue Scapular. Visit to a church. (See note 2, p. 258). Applicable.

Maundy Thursday.—Plenary, Blue Scapular. Conditions same as last. Applicable.

Plenary to those who shall piously visit the B. Sacrament at the altar of repose on Holy Thursday and Good Friday, and remain there some time praying according to the Pope's intentions; on condition of confessing and communicating either on Holy Thursday or Easter day. Also 10 years and 10 quar. for each such visit with firm purpose of confession. Applicable.

Plenary. Confrat. B. Sacrament. Assistance at procession B. Sac. Applicable.

Do. Confrat. S. Heart Jesus. Visit to a church. See note 1, p. 258. Applicable.

Plenary, or one day within octave, to those performing one hour's devotion in honour of the institution of the B. Sacrament. Applicable.

Do. Confrat. Precious Blood. Visit to a church. Applicable.

Do. Scap. Trinity. Visit to a church. (See note 2, p. 258). Applicable.

Do. *Roman Stations*, for each of the following:—Children of Mary, Christian Doctrine, H. Family, for Souls in Purgatory, and for Religious; Scaps. Mt. Carmel, S. Trinity, Immac. Concept., and Dolours. Visit to a Church. See 1st January.

Do. to those who have devoutly recited at least ten times in the month, the hymn *Tantum Ergo* or *Pange Lingua*. See No. 26, p. 65. Visit to a church. Applicable.

Do. Medal St. Benedict. (No. 92). Applicable.

Good Friday.—Plenary, Blue Scapular. Confession and visit to a church. See note 2, p. 258. Applicable.

Plenary, to those who, having confessed and communicated on Holy Thursday, or intending to do so within Easter Week, and praying for the Pope's intentions, shall either in public or private, perform devotional exercises for three hours together in memory of Christ's agony, either by meditating on His sufferings and His seven last words, or else by reciting psalms and hymns or other prayers (14 Feb. 1814). Applicable.

Roman Stations.—30 years and 30 quarantines for each of following:—Confrats. S. Heart Jesus, Rosary, Christian Doct., H. Family, Children of Mary, for Souls in Purgatory, also for Religious; Scaps. Mt. Carmel, Trinity, Immac. Concept., and Dolours. See 1st Jan.

Holy Saturday.—Roman Stations. Same Indulgences as on Good Friday.

Easter Day.—Plenary, for Ireland. Visit to a church. Applicable. Plenary, for England.

Plenary, Explan. of Gospel (p. 170). Applicable.

Do. Attendance at Catechism. (See p. 170). Applicable.

Do. Confrat. S. Heart Jesus. Visit to a church. See note 1, p. 258. Applicable.

Do. Confrat. H. Family. Visit to Church of Confrat. Applicable.

Do. (once between Easter and end of May). Holy Childhood. See No. 67. Applicable.

Do. Medal St. Benedict (No. 92). Applicable.

Do. Living Rosary. Visit to a church.

Do. Blue Scapular. Visit to a church. See note 2, p. 258. Applicable.

Do. or within octave, Confrat. Precious Blood. Visit to a church. Applicable.

Do. to possessors of beads, etc., with Apostolic Indulgences (see No. 86). Applicable.

Do. Roman Stations, for each of the following:—Confrats. Christian Doct., H. Family, Children of Mary, for Souls in Purgatory, also for Religious; Scaps. Mt. Carmel, S. Trinity, Immac. Concept., and Dolours. Visit to a church. See 1st January.

Do. Confrat. Rosary. Visit to a church. Applicable.

Do. to all the faithful. Visit to church of Rosary. Applicable.

Do. Scap. Trinity. Visit to a church. See note 2, p. 258. Applicable.

Each day of Octave.—Roman Stations.—30 years and 80 quarantines, for each of the following:—Confrats. S. Heart Jesus, Rosary, Christian Doct., H. Family, Children of Mary, for Souls in Purgatory, also for Religious; Scaps. Mt. Carmel, Trinity, Immac. Concept., and Dolours. See 1st January.

Low Sunday.—20 years and 20 quarantines, Blue Scapular. Visit to a church, see note 2, p. 258, and prayers. Applicable.

Second Sunday after Easter.—Plenary, Soc. St. Vincent de Paul. See No. 75. Applicable.

Third Sunday after Easter, Patronage of St. Joseph.—Plenary, Confrat. Mt. Carmel. Visit to a church. See note 2, p. 258. Applicable.

Plenary, or within Oct. Confrat. for relief of souls in Purgatory. Visit to a church. Applicable.

Do. Confrat. H. Family. Visit to church of Confrat. Applicable.

Do. devotion No. 82. Visit to a church. Applicable.

MARCH.

Special Devotion, to St. Joseph.—They who practise any devotional exercise each day during this month in honour of St. Joseph, can gain an Indulgence of 300 days, once a day, and a Plenary Indulgence on one day, of their own choice, in the month. Usual conditions. Applicable.—Pius IX., June 12, 1855; April 27th, 1865. Suitable devotion:—Efficacious prayer to St. Joseph, No. 34.

Each Friday in March.—Plenary, Confrat. Precious Blood. Visit to a church. Applicable.

Do. Chaplet of our Lord. See No. 87.

First Thursday.—Plenary. Recitation before B. Sacrament of prayer, "Look down", etc., No. 18. Applicable.

First Friday or first Sunday.—Plenary, Confrat. S. Heart Jesus. Applicable.

Do. Bona Mors. (No. 70). Communion in church of Confrat. and presence at Exposition B. S.

First Sunday.—Plenary, for Ireland. Visit to a parochial church. Applicable.

Plenary, Blue Scapular, and Confrat. Rosary. See 1st Sunday January.

7 years and 7 quarantines to those assisting at procession of Rosary. Applicable.

7th. *St. Thomas Aquinas.* Visit to chapel of Rosary. Applicable.

10th. *Novena of St. Joseph begins.*

12th. *St. Gregory the Great*.—Plenary, Confrat. S. Heart Jesus. Visit to a church, see note 1, p. 258. Applicable.

Plenary, for England.

16th. *Novena for Annunciation B. V. begins*.—300 Days' Indulgence each day of the Novena, and Plenary on Feast or within octave. (See No. 91). Applicable.

17th. *St. Patrick, Ap. of Ireland*.—Plenary, or within the seven following days, for Ireland. Applicable.

Plenary, Assoc. to repress Intemperance. Prayer in church of communion.

Plenary, for England.

18th. *St. Gabriel, the Archangel*. Plenary, Confrat. H. Family. Visit to church of Confrat. Applicable.

Do. Daily recitation. Angelic Chaplet (No. 78). Applicable.

10 years and 10 quar. Confrat. Precious Blood. Visit to a church and prayers. Applicable.

19th. *St. Joseph*.—Plenary, Confrat. S. Heart Jesus. Visit to a church (see note 1, p. 258). Applicable.

Plenary, Blue Scapular. Visit to a church. See note 2, p. 258. Applicable.

Do. Confrat. Precious Blood. Visit to a church. Applicable.

Do. Confrat. Mt. Carmel. Visit to a church. See note 2, p. 258.

Do. Confrat. H. Family. Visit to church of Confrat. Applicable.

Do., or within oct. Confrat. for relief of souls in Purgatory. Visit to a church. Applicable.

Do. Holy Childhood. Prayer for progress of Association.

Do. Devotion No. 82. Visit to a church. Applicable.

Do. to possessors of beads, etc., with Apostolic Indulgences. See No. 86. Applicable.

Do. Confrat. Immac. Heart of Mary.

„ Roman Stations—30 years and 30 quaran-

tines for each of the following: Confrats.: S. Heart Jesus, Rosary, Christian Doct., H. Family, for souls in Purgatory, Children of Mary, and for Religious; Scapulars, Mount Carmel, Trinity, Immac. Concept., and Dolours B. V. See 1st January.

21st. *St. Benedict*.—Plenary, Medal St. Bened. (No. 92). Applicable.

24th. *Blessed Joseph Tommasi*.—Plenary, Blue Scap. Visit to a church, see note 2, p. 258. Applicable.

25th. *Annunciation B. V. M.*—Plenary, for Ireland, or following Sunday. Applicable.

Plenary, for England.

Do. Confrat. S. Heart Jesus. Visit to a church, see note 1, p. 258. Applicable.

Do. Living Rosary. Visit to a church.

Do. or within octave, to those having performed Novena. Applicable.

Do. Confrat. Immac. Heart Mary.

Do. or within octave, Propagation of Faith. Visit to church. Applicable.

Do. Confrat. Precious Blood. Visit to a church. Applicable.

Do. Confrat. Mt. Carmel. Visit to a church. See note 2, p. 258.

Do. Confrat. Rosary. Visit to a church. Applicable.

Do. Blue Scapular. Visit to a church, see note 2, p. 258. Applicable.

Do. Children of Mary. Visit to church of congregation.*

Do. or in octave. Confrat. for relief of souls in Purgatory. Visit to a church. Applicable.

Do. to possessors of beads, etc. having Apostolic Indulgences (see No. 86). Applicable.

* The sick, etc., can have this visit to a church commuted by their confessor. Those who are not in the vicinity of a church of the congregation, are permitted to make the visit to the church of the place where they reside.

Plenary for daily recitation of Litany B.V. Visit to a church. Applicable.

Do. for daily performance of devotion No. 6. Applicable.

Do. Devotion, No. 82. Visit to a church. Applicable.

Do. Medal St. Benedict. (No. 92). Applicable.

7 Years and 7 quarantines, Confrat. Dolours B. V. for recitation of five Paters and Aves in memory of Passion. Applicable.

Third Sunday.—Plenary, Living Rosary. Visit to a church.

Plenary, Confrat. B. Sacrament Visit to a church, and assistance at procession. Applicable.

28th. Plenary, Confrat. Precious Blood. Visit to a church. Applicable.

Last Sunday.—Plenary for recitation with others of a third portion of Rosary B.V. thrice a week. Visit to a church. Applicable.

APRIL.

Special Devotion—To the Holy Ghost.—Suitable pious exercise, recitation of *Veni Creator*, or *Veni Sancte Spiritus*. Indulgence of 100 days, once a day, and Plenary to those who continue either daily for a month. Usual Conditions. Applicable.

First Thursday.—Plenary. Visit to B. Sacrament, and prayer, "Look down", etc., (No. 18). Applicable.

First Friday or first Sunday.—Plenary, Confrat. S. Heart Jesus. Applicable.

Do. Bona Mors. (No. 70). Communion in church of Confrat., and presence at Exposition B. S.

First Sunday.—Plenary, for Ireland. Visit to a parochial church. Applicable.

Plenary, Blue Scapular, and Confrat. Rosary. See 1st Sunday January.

7 years and 7 quarantines for assisting at procession of Rosary. Applicable.

2nd. *St. Francis de Paula*.—10 years and 10 quar., Confrat. Precious Blood. Visit to a church and prayer. Applicable.

5th. *St. Vincent Ferrers*.—Plenary. Visit to chapel of Rosary. Applicable.

12th. *Canonization of St. Cajetan*.—Plenary, Blue Scapular. Visit to a church. See note 2, p. 258.

Sunday after 7th.—Plenary, Confrat. H. Family. Visit to church of Confrat. Applicable.

Third Sunday.—Plenary, Living Rosary. Visit to a church.

Plenary, Confrat. B. Sacrament. Visit to a church, and assistance at procession. Applicable.

23rd. *St. George, M.*, Patron of England, or during the Octave. Plenary, for England. Benefactors of Poor School Committee.

Do. Confrat. H. Family. Visit to church of Confrat. Applicable.

Do. Association to repress intemperance. Prayer in church of Communion.

25th. *St. Mark, Ev.*—Roman Stations—30 years and 80 quarantines, Confrats. S. Heart Jesus, Rosary, Children of Mary, Christian Doctrine, H. Family, for Souls in Purgatory, also for Religious; Scaps. Mt. Carmel, Trinity, Immac. Concept., and Dolours. See 1st January.

Fourth Sunday.—Plenary, Confrat. H. Family. Visit to church of Confrat. Applicable.

27th. *St. Pellegrino Laziosi*.—Plenary, Scap. Dolours. Visit to a church, see note 2, p. 258. Applicable.

80th. *St. Catherine of Sienna*.—Plenary. Visit to chapel of Rosary. Applicable.

Triduo begins for Feast of Invention of the Holy Cross. Assoc. Propagation of Faith. 300 Days' Indulgence each time this devotion is performed in public or private. Applicable.

Last Sunday.—Plenary for recitation of a third por-

tion of Rosary B.V. with others, thrice a week. Visit to a church. Applicable.

[The Indulgences for the Ascension and following Feasts are inserted at end of calendar for May].

MAY

They who perform some devotion in honour of the Blessed Virgin can gain an Indulgence of 300 days each day. A Plenary Indulgence also on any one day of the month, and to 1st June inclusive. Usual conditions. Applicable.

1st. *SS. Philip and James, Apos.*—Plenary, for possessors of beads, etc. with Apostolic Indulgences. See No. 86. Applicable.

7 years and 7 quarantines. Confrat. S. Heart Jesus. Visit to a church, see note 1, p. 258, and prayers. Applicable.

8rd. *Invention of the Holy Cross.*—Plenary, or within octave, Propag. of Faith. Visit to a Church. Applicable.

Plenary, Blue Scapular. Visit to a church, see note 2, p. 258. Applicable.

Do. Confrat. Precious Blood. Visit to a church. Applicable.

Each of the six Fridays or Sundays preceding Feast of S. Heart Jesus.—Plenary, Confrat. S. Heart Jesus. Visit to a church, see note 1, p. 258. Applicable.

Each of the six Sundays preceding the Feast of St. Aloysius Gonzaga.—Plenary. Some pious exercise, performed in honour of this saint. Applicable.

[This exercise can be performed and Indulgences gained at another period of the year, at each person's choice, *provided the six Sundays follow without interruption.*]

First Thursday. Plenary. Visit to B. Sacrament and Prayer (No. 18). Applicable.

First Friday or Sunday.—Plenary, Confrat. S. Heart of Jesus. Applicable.

Do. Bona Mors. (No. 70). Communion in church of Confrat., and presence at Exposition B. S.

First Sunday.—Plenary, for Ireland. Visit to a parochial church. Applicable.

Plenary, Blue Scapular, and Confrat. Rosary. See 1st Sunday of January.

7 years and 7 quarantines for assisting at procession of Rosary. Applicable.

5th. *St. Angelo.*—Plenary, Confrat. Mt. Carmel. Visit to a church. See note 2, p. 258.

8th. *Apparition of St. Michael*, or within oct., Plenary. Confrat. for relief of souls in Purgatory. Visit to a church. Applicable.

Do. daily recitation Angelic Chaplet (No. 78). Applicable.

16th. *St. Simon Stock.*—Plenary, Confrat. Mount Carmel. Visit to a church. See note 2, p. 258.

Third Sunday.—Plenary, Living Rosary. Visit to a church.

Plenary, Confrat. B. Sacrament. Visit to a church, and assistance at procession. Applicable.

20. *St. Bernardine.*—Plenary, Cord of St. Francis. Visit to church of Friars Minors. Applicable.

24th. *Our Lady, Help of Christians.*—Plenary, or within octave, Confrat. Precious Blood. Visit to a church. Applicable.

Plenary, for England. Prayer before an altar. Applicable.

Do. Association to repress Intemperance. Prayer in church of communion.

25th. *St. Mary Magdalen of Pazzi.*—Plenary, Confrat. Mount Carmel. Visit to a church. See note 2, p. 258.

Last Sunday.—Plenary for recitation of a third portion of Rosary B.V. thrice a week with others. Visit to a church. Applicable.

31st. *Our Lady of S. Heart.*—Plenary, Association

to repress Intemperance. • Prayer in church of communion.

Feast of Ascension of our Lord Jesus Christ.—Plenary, for Ireland. Visit to a church. Applicable. Plenary, for England.

Do. Confrat. S. Heart Jesus. Visit to a church, see note 1, p. 258.

Do. Living Rosary. Visit to a church.

Do. Confrat. Precious Blood. Visit to a church. Applicable.

Do. Blue Scapular. Visit to a church, see note 2, p. 258. Applicable.

Do. Scap. Trinity. Same conditions as last. Applicable.

Do. Children of Mary. Visit to a church of congregation. See note, p. 270.

Do. Confrat. H. Family. Visit to church of Confrat. Applicable.

Do. Roman Stations.—Scaps. Mt. Carmel, S. Trinity, Immac. Concept., and Dolours. Visit to a church. See note 2, p. 258.

Do. Confrat. Rosary. Visit to a church. Applicable.

Do. to possessors of beads, etc. with Apostolic Indulgences (see No. 86). Usual Conditions. Applicable.

Do. Medal St. Benedict (No. 92). Applicable.

Octave of Ascension.—20 years and 20 quarantines, Blue Scapular. Visit to a church (see note 2, p. 258) and prayers. Applicable.

Vigil of Pentecost.—Roman Stations—10 years and 10 quarantines for each of following:—Confrats. S. Heart Jesus and Rosary Blessed Virgin, H. Family, Children of Mary, Christian Doct., for souls in Purgatory, also for Religious; Scaps. Mt. Carmel, S. Trinity, Immac. Concept., and Dolours B.V. Visit to a church, see note 2, p. 258, and prayers. Applicable.

Novena for Feast of M. H. Trinity begins.—To those who make either a novena or triduo in preparation for

Feast of Trinity, the devotions being left to their own choice, 7 years and 7 quarantines each day, and plenary on Feast. Usual conditions and visit to a church. Applicable.

This exercise can be also performed at any other time of the year.

Pentecost.—Plenary, for Ireland. Visit to a church. Applicable.

Do. Explanation of Gospel (p. 170). Applicable.

Plenary, for England, from Pentecost to octave of Corpus Christi.—See No. 96.

Do. for Scotland from Pentecost to Sunday after solemnity of Corpus Christi.—See No. 97.

Do. Living Rosary. Visit to a church.

Do. Confrat. Rosary. Visit to a church. Applicable.

Do. Visit to a chapel of Rosary. Applicable.

Do. to possessors of beads, etc. with Apostolic Indulgences (See No. 86). Usual Conditions. Applicable.

Do. Medal St. Benedict (No. 92). Applicable.

Do. Confrat. Precious Blood. Visit to a church. Applicable.

Do. Blue Scapular. Visit to a church (see note 2, p. 258). Applicable.

„ Roman Stations—30 years and 30 quarantines Confrats. S. Heart Jesus, Rosary, Christian Doct., H. Family, Children of Mary, for Souls in Purgatory, also for Religious; Scaps. Mt. Carmel, Trinity, Immac. Concept., and Dolours. Applicable, see 1st January.

Monday after Pent. Plenary, Confrat. H. Family. Visit to church of Confrat. Applicable.

Triduo in preparation for Feast of Trinity. Same Indulgences and same conditions as for *Novena of Pentecost*. Applicable.

Feast of M. H. Trinity, or within octave, Plenary, for Ireland. Visit to a church. Applicable.

Plenary, Living Rosary. Visit to a church.

Plenary, Visit to chapel of Rosary. Applicable. Plenary, Blue Scapular. Visit to a church. See note 2, p. 258. Applicable.

Do. Scap. Trinity, conditions same as last. Applicable.

Do. to possessors of beads, etc. with Apostolic Indulgences (see No. 86). Applicable.

Do. Medal St. Benedict (No. 92). Applicable.

Do. for Novena or Triduo. Visit to a church. Applicable.

Indulgence of 100 days for devotion No. 15—"Holy, Holy, Holy", etc., thrice a day, during octave.

Vigil of Corpus Christi.—400 days' Indulgence to those who, having confessed, shall assist at the first Vespers of Feast. 200 days to those who, with confession, shall fast on vigil, or perform some other pious work, prescribed by their confessor. Applicable.

Novena for Feast of S. Heart Jesus begins.—7 years and 7 quar., each day. Confrat. S. Heart of Jesus. Applicable.

Corpus Christi.—Plenary, for Ireland. Visit to a church. Applicable.

Plenary, for England. Do. Living Rosary. Visit to a church.

Do. to those who, with confession, communion, and Prayer for the intentions of the Sovereign Pontiff, shall perform an hour's devotion in honour of the Institution of the B. Eucharist. Applicable.

Do. Confrat. Precious Blood. Visit to a church. Applicable.

Do. Confrat. H. Family. Visit to church of Confrat. Applicable.

Do. or within octave, to those accustomed to recite at least ten times a month either the *Pange Lingua* or *Tantum Ergo*, with versic. and prayer. Visit to a church. Applicable.

Do. Visit to chapel of Rosary. Applicable.

Do. or within Oct. Confrat. for relief of souls in Purgatory. Visit to a church. Applicable.

Plenary to possessors of beads, etc. with Apostolic Indulgences (see No. 86). Applicable.

During Octave.—200 days' Indulgence each time that a person assists at either Vespers, Matins, or Mass. and 80 days for each of the little Hours, etc. Applicable.

Tuesday within Octave.—Triduo for Feast of S. Heart Jesus begins. 7 years and 7 quarantines each day. Confrat. S. Heart Jesus. Visit to church where Feast is celebrated, and prayer. Applicable.

Octave Day.—20 years and 20 quar. Blue Scap. Visit to a church (see note 2, p. 258), and prayer. Applicable.

Feast of S. Heart of Jesus.—Plenary, Confrat. S. Heart Jesus, or Sunday following. Applicable.

Plenary, Confrat. B. Sacrament. If possible, assistance at procession. Applicable.

Do. Confrat. H. Family. Visit to a church of Confrat. Applicable.

Do. Assoc. to repress intemperance. Prayer in church of Communion.

Do. Apostleship of Prayer. Visit to a church. Applicable.

Third Sunday after Pent.—Feast of S. Heart, in England. Plenary, Prayer before an Altar. Applicable.

Do. for England, or during Oct. for Benefactors of Poor School Committee.

JUNE.

Special Devotion—*The Sacred Heart of Jesus.*—For suitable daily exercises, see Nos. 20 and 25.

First Thursday.—Plenary. Visit and recitation before B. Sacrament of prayer, "Look down", etc. No. 18.

First Friday or Sunday.—Plenary, Confrat. Heart Jesus. Applicable.

Do. Bona Mors. (No. 70). Communion in church of Confrat., and presence at Exposition B. S.

First Sunday.—Plenary, for Ireland. Visit to a parochial church. Applicable.

Plenary, Blue Scapular and Rosary. See First Sunday January.

7 years and 7 quarantines to those assisting at procession of Rosary. Applicable.

11th. *St. Barnaby, Ap.*—7 years and 7 quarantines. Confrat. S. Heart of Jesus. Visit to a church. See note 1, p. 258, and prayer. Applicable.

10 years and 10 quar. Confrat. Precious Blood. Visit to a church and prayer. Applicable.

18th. *St. Anthony of Padua.*—Plenary, Cord of St. Francis. Visit to Church of Friars Minors. Applicable.

14th. *St. Eliseus.*—Plenary, Confrat. Mt. Carmel. Visit to Church. See note 2, p. 258.

17th. *Blessed Paul Burah.*—Plenary, Blue Scap., same conditions as last. Applicable.

19th. *St. Juliana Falconieri.*—Plenary, Scapular Dolours, same conditions. Applicable.

21st. *St. Aloysius Gonzaga.*—Plenary. Visit to a church where Feast is celebrated. Applicable.

Third Sunday.—Plenary, Living Rosary. Visit to a church.

Plenary Confrat. B. Sacrament. Visit to a church, and assistance at procession. Applicable.

24th. *Nativity of St. John Baptist.*—Plenary, Confrat. Precious Blood. Visit to a church. Applicable.

Plenary, Blue Scapular. Visit to a church, see note 2, p. 258. Applicable.

Do. to possessors of beads, etc. with Apostolic Indulgences (see No. 86). Applicable.

Do. Confrat. Immac. Heart Mary.

From Sunday before Feast of SS. Peter and Paul to octave day of Feast.—Plenary, for Scotland. See No. 97.

29th. *SS. Peter and Paul, Apos.*—Plenary, or within octave, for Ireland. Applicable.

Plenary, Explanation of Gospel (p. 170). Applicable.

Do. Attendance at Catechism (see p. 170). Applicable.

Plenary, or within octave, for England. See No. 96.

Do. Confrat. S Heart Jesus. Visit to a church, see note 1, p. 258. Applicable.

Do. Living Rosary. Visit to a church.

Do. Blue Scap. Visit to a church, see note 2, p. 258. Applicable.

Do. Confrat. Precious Blood. Visit to a church. Applicable.

Do. Confrat. H. Family. Visit to church of Confrat. Applicable.

Do. or within octave, Confrat. for relief of souls in Purgatory. Visit to a church. Applicable.

Do. to possessors of beads, etc. with Apostolic Indulgences, see No. 86. Applicable.

Last Sunday.—Plenary, recitation of a third portion of Rosary B. V. with others, thrice a week. Visit to a church. Applicable.

JULY.

Special devotion.—*The Most Precious Blood of our Lord Jesus Christ.* They who shall consecrate a month to this devotion may gain 300 days' Indulgence, each day, and Plenary on last day of the month, or on one of the seven days succeeding. Usual Conditions and visit to a church. Applicable. When these devotions are performed publicly, 7 years and 7 quarantines each day. Plenary to those who shall have assisted at them at least ten times, to be gained on any day of the month, or on one of the seven succeeding days. Usual Conditions and visit to a church. Applicable. For suitable devotions see Nos. 12 and 13.

First Thursday.—Plenary. Visit, and prayer before B. Sacrament, "Look down", etc. (No. 18). Applicable.

First Friday or Sunday.—Plenary, Confrat. S. Heart Jesus. Applicable.

Do. Bona Mors. (No. 70). Communion in church of Confrat., and presence at Exposition B. S.

First Sunday.—Plenary, for Ireland. Visit to a parochial Church. Applicable.

Plenary, Blue Scap., and Rosary. See 1st Sunday of January.

7 Years and 7 quarantines for assistance at procession of Rosary. Applicable.

Same day. Feast of the Most Precious Blood, or within octave. Plenary, Confrat. Precious Blood. Visit to a church. Applicable.

Do. Plenary, for England. Prayer before an altar. Applicable.

Do. Confrat. H. Family. Visit to church of Confrat. Applicable.

Do. Assoc. to repress Intemperance. Prayer in Church of Communion.

2nd. *Visitation B. Virgin.*—Plenary, Living Rosary. Visit to a church.

Plenary, Confrat. Rosary. Visit to a church. Applicable.

Do. for England. Prayer before an altar. Applicable.

Do. daily performance of devotion No. 6. Applicable.

Do. Confrat. Mt. Carmel. Visit to a church. See note 2, p. 258.

Do. to possessors of beads, etc., with Apostolic Indulgences, see No. 86. Applicable.

7 Years and 7 quarantines, Confrat. S. Heart Jesus. Visit to a church, see note 1, p. 258, and prayer. Applicable.

5th. *St. Michael & Sanctis.*—Plenary, Scap. Trinity. Visit to a church, see note 2, p. 258. Applicable.

14th. *St. Bonaventure.*—Plenary, Cord of St. Francis. Visit to a church of Friars Minors. Applicable.

16th. *Feast of our Lady of Mount Carmel*, or within octave.—Plenary, Confrat. Mt. Carmel. Applicable.

Plenary, Confrat. Precious Blood. Visit to a church. Applicable.

Do. for England. Prayer before an altar. Applicable.

Plenary Living Rosary. Visit to a church.

Third Sunday.—Plenary, Living Rosary. Visit to a church.

Plenary, Confrat. B. Sacrament. Visit to a church, and assistance at procession. Applicable.

Do. Confrat. H. Family. Visit to church of Confrat. Applicable.

19th. *St. Vincent de Paul.*—Plenary, or within oct. Society of St. Vincent de Paul. See No. 75.

Do. Holy Childhood. Prayer for progress of Association. Applicable.

20th. *St. Jerome Emilian.*—Plenary, or within octave, for daily recitation during year of ejaculation, "My dearest Jesus, be not Thou my Judge but my Saviour". Visit to a church. Applicable.

20th. *St. Elias.*—Plenary, Confrat. Mt. Carmel. Visit to a church, see note 2, p. 258.

22nd. *St. Mary Magdalen.*—Plenary, Confrat. Immac. Heart of Mary.

25th. *St. James, Ap.*—Plenary to possessors of beads, etc., with Apostolic Indulgences (see No. 86). Applicable.

10 years and 10 quar. Confrat. Precious Blood. Visit to a church and prayer. Applicable.

26th. *St. Anne.*—Plenary, Confrat. Mount Carmel. Visit to a church. See note 2, p. 258. Plenary, Confrat. H. Family. Visit to church of Confrat. Applicable.

10 years and 10 quarantines, Confrat. Precious Blood. Visit to a church and prayer. Applicable.

Last Sunday.—Plenary, for recitation with others of a third portion Rosary B.V. thrice a week. Visit to a church. Applicable.

AUGUST.

Special Devotion—The Immaculate Heart of Mary. Appropriate prayer, "Sweet Heart of Mary, be my salvation". 300 Days' Indulgence each repetition, and

Plenary once a month.—Usual Conditions and visit to a church. Applicable. Also, Prayer to the M. Holy Heart of Mary. See No. 30.

First Thursday.—Plenary. Visit and recitation before B. Sacrament of prayer, "Look down" (No. 18). Applicable.

First Friday or Sunday.—Plenary, Confrat. Sacred Heart. Applicable.

Do. Bona Mors. (No. 70). Communion in church of Confrat., and presence at Exposition B. S.

First Sunday.—Plenary, for Ireland. Visit to a parochial church. Applicable.

Plenary, Blue Scap. and Rosary. See 1st Sunday of January.

7 years and 7 quarantines for assistance at procession of Rosary. Applicable.

2nd. Feast of St. Mary of the Angels.—Indulgences of Portiuncula. A Plenary Indulgence can be gained by any of the faithful each time that they devoutly visit a church of any of the three Orders of St. Francis between the time of first Vespers on the vigil to sunset on the Feast. To be entitled to these Indulgences, the person should approach the sacraments of penance and the Blessed Eucharist. Communion may be made in any church. Applicable.

Plenary, Blue Scap. Visit to a church. See note 2, p. 258. Applicable.

Same day. St. Alphonsus Liguori.—Plenary, Confrat. H. Family. Visit to church of Confrat. Applicable.

4th. St. Dominic.—Plenary. Visit to chapel of Rosary. Applicable.

5th. St. Mary ad Nives.—Plenary, Living Rosary. Visit to a church.

Do. Plenary for England. Prayer before an altar. Applicable.

10 years and 10 quarantines. Confrat. Precious Blood Visit to a church and prayer. Applicable.

6th. *Transfiguration of our Lord*.—10 years and 10 quarantines. Confrat. Precious Blood. Visit to a church and prayer. Applicable.

Novena of Assumption begins to-day.—300 days' Indulgence each day, and Plenary on Feast or within octave. Usual Conditions. See No 91. Applicable.

7th. *St. Cajetan*.—Plenary, Blue Scap. Visit to a church. See note 2, p. 258. Applicable.

7th. *St. Albert*.—Plenary, Confrat. Mt. Carmel. Visit to a church. See note 2, p. 258.

10th. *St. Laurence*.—10 years and 10 quarantines. Confrat. Precious Blood. Visit to a church and prayer. Applicable.

From Sunday before the Assumption to 22nd August, inclusive, Plenary for England. See No. 96.

Do. for Scotland. See No. 97.

12th. *St. Clare*.—Plenary. Cord St. Francis. Visit to church of Friars Minors. Applicable.

15th. *Assumption B. V. M.*, or following Sunday. Plenary, for Ireland. Visit to a church. Applicable. Plenary for England.

Do. Living Rosary. Visit to a church.

Do. Confrat. S Heart Jesus. Visit to a church, see note 1, p. 258. Applicable.

Do. or within octave, for performance of Novena. Applicable.

Do. Children of Mary. Visit to church of congregation. See note, p. 270.

Do. or within octave. Confrat. for relief of souls in Purgatory.

Do. Confrat. H. Family. Visit to a church of Confrat. Applicable.

Do. Blue Scap. Visit to a church, see note 2, p. 258. Applicable

Do. for daily performance of devotion No. 6. Usual Conditions. Applicable.

Do. or within octave, Propag. of Faith. Visit to a church. Applicable.

Do. Confrat. Mt. Carmel. Visit to a church, see note 2, p. 258. Applicable.

Do. or within octave. Confrat. Precious Blood. Visit to a church. Applicable.

Plenary, Confrat. Immac. Heart Mary. Visit to a church.

Do. for daily recitation of Litany B.V. Visit to a church. Applicable.

Do. to possessors of beads, etc. with Apostolic Indulgences (see No. 86). Applicable.

Do. Devotion No. 82. Visit to a church. Applicable.

Do. Medal St. Benedict. (No. 92). Applicable.

7 years and seven quarantines, Scap. Dolours, for recitation of five Paters and Aves in memory of the Passion. Applicable.

Sunday within Octave.—*St. Joachim.*—10 years and 10 quarantines. Confrat. Precious Blood. Visit to a church and prayer. Applicable.

Sunday after Octave.—*M. P. Heart of Mary.* Plenary, Confrat. H. Family, Visit to church of Confrat. Applicable.

Do. Association to repress Intemperance. Prayer in church of communion.

Third Sunday.—Plenary, Living Rosary. Visit to a church.

Plenary, Confrat. B. Sacrament. Visit to a church and assistance at procession. Applicable.

19th. *St. Louis.*—Plenary, Cord of St. Francis. Visit to church of Friars Minors. Applicable.

23rd. *St. Philip Beniti.*—Plenary, Scap. Dolours. Visit to a church. See note 2, p. 258. Applicable.

24th. *St. Bartholomew, Ap.*—Plenary, to possessors of beads, etc., with Apostolic Indulgences. See No. 86. Applicable.

10 years and 10 quarantines, Confrat. Precious Blood. Visit to a church and prayer. Applicable.

7 years and 7 quarantines, Confrat. S. Heart Jesus. Visit to a church, see note 1, p. 258. Applicable.

27th. *Transverberation of St. Teresa*.—Plenary. Confrat. Mt. Carmel. Visit to a church. See note 2, p. 258. Applicable.

28th. *St. Augustine*.—Plenary, Blue Scap. Visit to a church. See note 2, p. 258. Applicable.

Last Sunday.—Plenary, for recitation with others of a third portion Rosary B.V. thrice a week. Visit to a church. Applicable.

30th. *Novena of Nativity B. V. begins*.—30 days' Indulgence each day, and plenary on Feast or within octave. Usual Conditions. Applicable. See No. 91.

SEPTEMBER.

Special Devotion—The Dolours of the B. Virgin.—For suitable pious exercises for the month, see Nos. 32 and 33.

First Thursday.—Plenary. Visit and recitation before B. Sacrament of prayer, "Look down", No. 18. Applicable.

First Friday or Sunday.—Plenary. Confrat. S. Heart Jesus. Applicable.

Do. Bona Mors. (No. 70). Communion in church of Confrat., and presence at Exposition B. S.

First Sunday.—Plenary, for Ireland. Visit to a parochial church. Applicable.

Plenary, Blue Scap., and Confrat. Rosary. See 1st Sunday of January.

7 years and 7 quarantines for assisting at procession of Rosary. Applicable.

8th. *Nativity B. V. M.*—Plenary, or on following Sunday, for Ireland. Visit to a church. Applicable. Plenary, for England.

Do. Living Rosary. Visit to a church.

Do. or within octave, for Novena. Applicable.

Do. Confrat. Mount Carmel. Visit to a church, see note 2, p. 258. Applicable.

Do. Confrat. Precious Blood. Visit to a church. Applicable.

Plenary Confrat. S. Heart Jesus. Visit to a church, see note 1, p. 258. Applicable.

Do Immac. Heart Mary. Visit to a church.

Do. Children of Mary. Visit to church of congregation, see note, p. 270.

Do. or within octave. Confrat. for relief of souls in Purgatory. Visit to a church. Applicable.

Do. Confrat. H. Family. Visit to church of Confrat. Applicable.

Do. for daily recitation of Litany B. V. Visit to a church. Applicable.

Do. for daily performance of devotion No. 6. Applicable.

Do. Blue Scap. Visit to a church, see note 2, p. 258. Applicable.

Do. Scap. Trinity. Same conditions as last. Applicable.

Do. Confrat. Rosary. Visit to a chapel of Rosary. Applicable.

Plenary, to possessors of beads, etc. with Apostolic Indulgences (see No. 86). Usual conditions. Applicable.

Do. Devotion No. 82. Visit to a church. Applicable.

Do. Medal St. Benedict. (No. 92). Applicable.

Sunday within Octave. Feast of the M. H. name of Mary—Plenary, Living Rosary. Visit to a church.

Plenary, for England. Prayer before an altar. Applicable.

Plenary, Confrat. Rosary. Visit to a chapel of Rosary. Applicable.

10 years and 10 quarantines. Confrat. Precious Blood. Visit to a church and prayer. Applicable.

14th. *Exaltation of the Holy Cross*.—Plenary, Confrat. Precious Blood. Visit to a church. Applicable.

Plenary Blue Scap. Visit to a church. See note 2, p. 258. Applicable.

Do. Confrat. H. Family. Visit to church of Confrat. Applicable.

Do. Assocn. to repress intemperance. Prayer in church of Communion.

Third Sunday.—Plenary, Living Rosary. Visit to a church.

Plenary, Confrat. B. Sacrament. Visit to a church, and assistance at procession. Applicable.

Same day, Feast of the Seven Dolours. B. V. M.—Plenary, Scap. Dolours. Visit to a church. See note 2, p. 258. Applicable.

Plenary, for England. Prayer before an altar. Applicable.

Do. Confrat. H. Family. Visit to church of Confrat. Applicable.

Do. Confrat. Immac. Heart of Mary. Visit to a church.

Do. Confrat. Precious Blood. Visit to a church. Applicable.

21st. St. Matthew, Ap.—Plenary, to possessors of beads with Apostolic Indulgences. See No. 86. Applicable.

10 years and 10 quarantines. Confrat. Precious Blood. Visit to a church and prayer. Applicable.

7 years and 7 quarantines. Confrat. S. Heart Jesus. Visit to a church. See note 1, p. 258, and prayer. Applicable.

Wednesday, Friday, and Saturday in Ember week.—Roman Stations. 10 years and 10 quarantines for each of the following:—Confrat. S. Heart Jesus, Rosary, Christian Doct., H. Family, Children of Mary, for Souls in Purgatory, also for Religious; Scaps. Mt. Carmel, Trinity, Immac. Concept., and Dolours. See 1st January.

24th. Our Blessed Lady de Mercede.—Plenary, Living Rosary. Visit to a church.

Plenary, for England. Prayer before an altar. Applicable.

10 years and 10 quarantines. Confrat. Precious Blood. Visit to a church and prayer. Applicable.

From Sunday before Feast of St. Michael to following Sunday inclusive.—Plenary, for England. See No. 96.

28th. *B. Simon de Rozas.*—Plenary, Scap. Trinity. Visit to a church, see note 2, p. 258. Applicable.

29th. *St. Michael Archangel.*—Plenary, Blue Scap. Visit to a church. See note 2, p. 258. Applicable.

Plenary, Confrat. Mt. Carmel. Same conditions as last. Applicable.

Do. or within octave. Confrat. for relief of souls in Purgatory. Visit to a church. Applicable.

Do. Confrat. H. Family. Visit to church of Confrat. Applicable.

Do. Daily recitation Angelic Chaplet (No. 78). Applicable.

10 years and 10 quarantines, Confrat. Precious Blood. Visit to a church and prayer. Applicable.

Last Sunday.—Plenary, for recitation with others of a third portion of Rosary. B. V. thrice a week. Visit to a church. Applicable.

OCTOBER.

Special Devotion—*The Holy Angels.*—Suitable Prayer for daily use—*Prayer to Guardian Angel.*—No. 4. 100 days' Indulgence each repetition, and Plenary once a month. Usual conditions and visit to a church. Applicable. Also, Angelic Chaplet, see No. 80.

First Thursday.—Plenary. Visit and recitation before B. Sacrament of prayer, "Look down", etc., No. Applicable.

First Friday or Sunday.—Plenary, Confrat. S. Heart Jesus. Applicable.

Do. Bona Mors. (No. 70). Communion in church of Confrat., and presence at Exposition B. S.

First Sunday.—Plenary, for Ireland. Visit to a church. Applicable.

Plenary, Blue Scap., and Confrat. Rosary. See 1st Sunday January.

Same Day—Feast of M. H. Rosary.—Plenary. Visit to chapel of Rosary. Applicable.

Do. Plenary, for England. Prayer before an altar. Applicable.

Do. Plenary, or within octave. Confrat. Precious Blood. Visit to a church. Applicable.

7 Years and 7 quarantines to those assisting at procession of Rosary. Applicable.

2nd. *Feast of Angels Guardian.*—Plenary, for morning and evening recitation during the year of Prayer to Guardian Angel. Visit to a church. Applicable.

Plenary, Blue Scap. Visit to a church. See note 2, p. 258. Applicable.

Do. Confrat. H. Family. Visit to church of Confrat. Applicable.

Do. Bona Mors. Visit to a church of confraternity.

Do. H. Childhood. Prayer for progress of Association.

Do. Daily recitation Angelic Chaplet. (No. 78). Applicable.

10 Years and 10 quarantines, Confrat. Precious Blood. Visit to a church and prayer. Applicable.

4th. Plenary, Cord of St. Francis. Visit to church of Confraternity. Applicable.

4th. *St. Francis of Assisi.*—10 years and 10 quar. Confrat. Precious Blood. Visit to a church and prayer. Applicable.

8th. *St. Bridget, W.*—Plenary, to those who have recited the beads of five decades, having Bridgetine Indulgences attached to them, at least once a week. Visit to a church. Applicable.

Second Sunday.—Plenary, Scap. Trinity. Visit to a church. See note 2, p. 258. Applicable.

Do. *Same Day.*—Maternity B. V. Plenary, for England. Prayer before and altar. Applicable.

13th. *St. Edward the Confessor*, or during octave, Plenary, for England, for Benefactors Poor School Committee.

15th. *St. Teresa*—Plenary, Confrat. Mt. Carmel. Visit to a church. See note 2, p. 258. Applicable.

Plenary, Blue Scap. Same conditions as last. Applicable.

18th. *St. Luke, Ev.*—10 years and 10 quarantines, Confrat. Precious Blood. Visit to church and prayer. Applicable.

Third Sunday.—Plenary, Living Rosary. Visit to a church.

Plenary, Confrat. B. Sacrament. Visit to a church, and assistance at procession. Applicable.

Same Day, Purity B.V.—Plenary, for England. Prayer before an Altar. Applicable.

23rd. *Feast of the M. H. Redeemer.*—Plenary, Confrat. Precious Blood. Visit to a church. Applicable.

Plenary, Confrat. Trinity. Visit to a church. See note 2, p. 258. Applicable.

Do. Plenary, for England. Prayer before an altar. Applicable.

24th. *St. Raphael*—10 years and 10 quarantines. Confrat. Precious Blood. Visit to a church and prayer. Applicable.

Plenary, daily recitation Angelic Chaplet (No. 78). Applicable.

28th. *SS. Simon and Jude, Ap.*—Plenary to possessors of beads, etc. with Apostolic Indulgences. See No. 86. Applicable.

10 years and 10 quarantines, Confrat. Precious Blood. Visit to a church and prayer. Applicable.

7 years and 7 quarantines, Confrat. S. Heart Jesus. Visit to a church. See note 1, p. 258. Applicable.

29th. *Ven. Bede.*—Plenary, for England.

Fourth Sunday, Patronage B. V. Plenary, for England. Prayer before an altar. Applicable.

Last Sunday.—Plenary for recitation with others of a third portion of Rosary B. V. thrice a week. Visit to a church. Applicable.

NOVEMBER.

Special Devotion.—*The Holy Souls suffering in Purgatory.*—Appropriate daily Exercise—The recitation of 5 Paters and Aves, with versic., etc. (See No. 39). 300 days' Indulgence each repetition, and Plenary once in the month. Usual Conditions. Applicable, also, *De Profundis*, No. 40.

From Sunday before All Saints to Octave of that Feast.
—Plenary, for England. See No. 96.

Do. for Scotland. See No. 97.

1st. *All Saints.*—Plenary, for Ireland. Visit to a church. Applicable.

Plenary, Living Rosary. Visit to a church.

Do. Blue Scap. Visit to a church. See note 2, p. 258. Applicable.

Do. Confrat. S. Heart Jesus. Visit to a church. See note 1, p. 258. Applicable.

Do. Confrat. H. Family. Visit to church of Confrat. Applicable.

Do. for performance of devotion No. 6. Applicable.

Do. to possessors of beads, etc. with Apostolic Indulgences (see No. 86). Applicable.

Do. Medal St. Benedict. (No. 92). Applicable.

2nd. *Commemoration of All Souls.*—Every Mass is "Privileged" to day. (See p. 20).

Plenary to all those who assist twelve times during month of November at public devotions for suffering souls. Applicable.

Do. Confrat. H. Family. Visit to church of Confrat. Applicable.

Each Day, octave of All Souls. 7 years and 7 quar., Confrat. for relief of souls in Purgatory. Visit to a church and prayer. Applicable.

Plenary, or within octave, Confrat. for relief of suffering Souls. Visit to a church. Applicable.

Do. Confrat. S. Heart Jesus. Visit to a church. See note 1, p. 258. Applicable.

First Thursday.—Plenary. Visit, and recitation before B. Sacrament of prayer, "Look down", (No. 18). Applicable.

First Friday or Sunday.—Plenary, Confrat. Sacred Heart Jesus. Applicable.

Do. Bona Mors. (No. 70). Communion in church of Confrat., and presence at Exposition B. S.

First Sunday.—Plenary, for Ireland. Visit to a parochial church. Applicable.

Plenary, Blue Scap. and Rosary. See 1st Sunday January.

7 years and 7 quarantines to those assisting at procession of Rosary. Applicable.

10th. *St. Andrew Avellino.*—Blue Scap. Visit to a church. See note 2, p. 258. Applicable.

Third Sunday.—Plenary, Living Rosary. Visit to a church.

Plenary, Confrat. B. Sacrament. Visit to a church, and assistance at procession. Applicable.

Sunday after 17th.—10 years and 10 quar. Confrat. Precious Blood. Visit to a church and prayer. Applicable.

20th. *St. Felix Valois.*—Plenary, Scap. Trinity. Visit to a church. See note 2, p. 258. Applicable.

21st. *Presentation B. V. M.*—Plenary, Living Rosary. Visit to a church. Plenary. Confrat. Precious Blood. Visit to a church. Applicable.

Do. Confrat. Rosary. Same conditions as last. Applicable.

Do. Scap. Mt. Carmel. Visit to a church. See note 2, p. 258.

Do. for England. Prayer before an altar. Applicable.

Do. H. Childhood. Prayer for progress of Association.

22nd. *St. Cecilia.*—10 years and 10 quarantines. Confrat. Precious Blood. Visit to to a church, and prayer. Applicable.

24th. *St. John of the Cross.*—Plenary, Confrat. Mount Carmel. Visit to a church. See note 2. p. 258.

25th. *St. Catherine*.—Plenary, Scap. Trinity. Visit to a church. See note 2, p. 258.

10 Years and 10 quar. Confrat. Precious Blood. Visit to a church, and prayer. Applicable.

Four Sundays of Advent.—Roman Stations.—10 years and 10 quarantines (1st, 2nd, and 4th Sundays) 15 years and 15 quarantines (3rd Sunday) for each of the following:—Confrat. S. Heart Jesus, Rosary, Children of Mary H. Family, Christian Doct., for souls in Purgatory, also for Religious; Scaps. Mt. Carmel, Trinity, Immac. Concept., and Dolours. See 1st. January.

29th. *Novena for Feast of Immac. Conception begins*. 300 days' Indulgence each day, and Plenary on Feast, or within octave. See No. 91. Applicable.

30th. *St. Andrew, Ap.*—Plenary, or within octave, for Scotland. See No. 97.

Do. Association to repress Intemperance. Prayer in church of communion.

Do. to possessors of beads, etc. with Apostolic Indulgences. See No. 86. Applicable.

10 years and 10 quarantines. Confrat. Precious Blood. Visit to a church and prayer. Applicable.

7 years and 7 quarantines Confrat. S. Heart Jesus. Visit to a church, see note 1, p. 258. Applicable.

Triduo for Feast of St. Francis Xavier begins.—300 days' Indulgence each time a member of the Assoc. of the Propagation of Faith assists at these devotions. Applicable.

Last Sunday.—Plenary, for recitation of a third portion of Rosary B.V. with others, thrice a week. Visit to a church. Applicable.

DECEMBER.

Special Devotion.—The Immaculate Conception of the Blessed Virgin.—*Suitable daily Prayer*—The ejaculation, "Blessed be the Immaculate Conception", etc. Also Chaplet of the Immaculate Conception, No. 90.

First Thursday.—Plenary. Visit and recitation of prayer, "Look down", etc. (No. 18). before B. Sacrament. Applicable.

First Friday or Sunday.—Plenary, Confrat. S. Heart Jesus. Applicable.

Do. Bona Mors. (No. 70). Communion in church of Confrat., and presence at Exposition B. S.

First Sunday.—Plenary, for Ireland. Visit to a parochial church. Applicable.

Plenary, Blue Scap., and Confrat. Rosary. See 1st Sunday of January.

7 years and 7 quarantines for assistance at procession of Rosary.

3rd. *St. Francis Xavier.*—Plenary, or within octave, Assoc. Propag. Faith. Visit to a church. Applicable.

Plenary, Holy Childhood. Prayer for progress of Association.

Do. Confrat. Precious Blood. Visit to a church. Applicable.

6th. *St. Nicholas* —Plenary, Confrat. Precious Blood. Visit to a church. Applicable.

8th. *Immaculate Conception B. V. M.*—Plenary, or Sunday following, for Ireland. Visit to a church. Applicable. Plenary, for England.

Do. Confrat. Immac. Heart Mary.

Do., or within octave for Novena. Applicable.

Do. for daily recitation of Litany B.V. Visit to a church. Applicable.

Do. for daily performance of devotion No. 6. Applicable.

Do. Confrat. S. Heart Jesus. Visit to a church. See note 1, p. 258. Applicable.

Do. Living Rosary. Visit to a church.

Do. Children of Mary, Visit to church of congregation. See note, p. 270.

Do. Apostleship of Prayer. Visit to a church. Applicable.

Do. or within octave, Confrat. Rosary. Visit to a church. Applicable.

Do. Confrat. Precious Blood. Visit to a church. Applicable.

Do. Confrat. Mt. Carmel. Visit to a church. See note 2, p. 258.

Do. Blue Scap. Same conditions as last. Applicable.

Do. Confrat. H. Family. Visit to a church. Applicable.

Do. or within octave, Confrat. for relief of souls in Purgatory. Visit to a church. Applicable.

Do. Society St. Vincent de Paul. See No. 75. Applicable.

Do. Devotion No. 82. Visit to a church. Applicable.

Do. Medal St. Benedict. (No. 92). Applicable.

13th. *Blessed John Marinoni*.—Plenary, Blue Scap. Visit to church, see note 2, p. 258. Applicable.

Same day. *St. Lucy*.—10 years and ten quarantines. Confrat. Precious Blood. Visit to a church and prayer. Applicable.

16th. *Novena for Christmas begins*.—300 days' Indulgence each day, the devotions left to each person's choice, and Plenary on Feast, or within octave. Applicable. (These Indulgences can be gained at one other time during the year by performance of Novena in honour of the Divine Infant Jesus).

First day of Novena.—Plenary, Blue Scap. Visit to a church. See note 2, p. 258. Applicable.

18th. *Expectation B. V.*—Plenary, for England Prayer before an altar. Applicable.

Third Sunday.—Plenary, Living Rosary. Visit to a church.

Plenary, Confrat. B. Sacrament. Visit to a church, and assistance at procession. Applicable.

21st. *St. Thomas, Ap.*—Plenary, to possessors of beads, etc., with Apostolical Indulgences (No. 86). Applicable.

10 years and 10 quarantines, Confrat. Precious Blood. Visit to a church and prayer. Applicable.

7 years and 7 quarantines, Confrat. S. Heart Jesus. Visit to a church, see note 1, p. 258, and prayer. Applicable.

From Feast of St. Thomas to Sunday after Epiphany.—Plenary, for Scotland. See No. 97.

24th. *Last day of Novena.*—Plenary, Blue Scap. Visit to a church. See note 2, p. 258. Applicable.

Vigil of Christmas, Roman Stations.—15 years and 15 quar. for each of following:—Confrat. S. Heart Jesus, Rosary, Children of Mary, Christian Doct., H. Family, for souls in Purgatory, also for Religious; Scaps. Mt. Carmel, Trinity, Immac. Concept., and Dolours. See 1st January.

25th. *Christmas Day.*—Plenary, for Ireland. Visit to a church. Applicable.

Do. to Epiphany.—Plenary, for England. See No. 96.

Do. or within octave, for Novena. Applicable.

Do. Living Rosary. Visit to a church.

Do. or within octave, Confrat. Precious Blood. Visit to a church. Applicable.

Do. Confrat. S. Heart Jesus. Visit to a church. See note 1, p. 258. Applicable.

Do Children of Mary. Visit to church of Congregation. See note p. 270.

Plenary, Confrat. Rosary. Visit to a church of Rosary. Applicable.

Do to possessors of beads, etc. with Apostolic Indulgences (see No. 86). Applicable.

Do. Blue Scap. Visit to a church. See 1st January. Applicable.

Do. or within Oct. Confrat. for relief of souls in Purgatory. Visit to a church. Applicable.

Do. Confrat. H. Family. Visit to church of Confraternity. Applicable.

Do. medal St. Benedict. (No.) 92. Applicable.

Do. (Roman Stations) for each of the following: Confrats. Mt. Carmel, Trinity, Christian Doct., H. Family, Children of Mary, for souls in Purgatory, Scap. Immac. Concept., also for Religious. See 1st January.

Plenary, once between Christmas and Purification, Holy Childhood. See No. 67.

To those who, having confessed and communicated, shall recite or assist at recitation of the Divine Office of this Feast, the following are granted: 100 years for Matins and Lauds; same for each of 1st and 2nd Vespers; 40 years for each of the Small Hours; 100 years for assistance at Mass. Applicable.

Roman Stations.—15 years and 15 quarantines, Confrat. S. Heart Jesus, Rosary, Christian Doct., H. Family, Children of Mary, for souls in Purgatory, also for Religious; Scaps. Mount Carmel, Trinity, Immac. Concept., and Dolours; for assistance at midnight Mass, or that of the Aurora. Conditions as on 1st January.

26th. *St. Stephen.*—Roman Stations—30 years and 30 quarantines to same, as in foregoing.

10 years and 10 quarantines, Confrat. Precious Blood. Visit to a church and prayer. Applicable.

27th. *St. John Ev.*—Plenary, Confrat. S. Heart Jesus. Visit to a church. See note 1, p. 258. Applicable.

Plenary, Confrat. Immac. Heart Mary.

Do to possessors of beads, etc., with Apostolic Indulgences (see No. 86). Applicable.

Roman Stations. Same as 26th.

10 years and 10 quarantines, Confrat. Precious Blood. Visit to a church and prayer. Applicable.

28th. *Holy Innocents.*—Roman Stations. Same as on 26th.

Last Sunday.—Plenary for recitation with others of a third portion of Rosary B. V. thrice a week. Visit to a church. Applicable.

THE END OF CALENDAR.

APPENDIX FOR PRIESTS.

By the Constitution, *Quæcumque*, of Clement VIII. all confraternities and pious associations are under the control and subject to the jurisdiction of the Ordinary. No particular formula is required under pain of nullity, for the erection of confraternities, unless in the case of those placed under the the direction of Regulars. "Nulla determinata formula præscripta est episcopis sodalitates erigentibus, sed tantum Ordinibus Regularibus, juxta Clementis VIII. Constitutionem, proindeque decretum solummodo episcopi erigentis satis erit ad canonicam erectionem" (22 August, 1842).

1° An necesse sit, sub pœna nullitatis, ut administratores eligantur? *Resp. Negativé*, quia administratorum electio erit tantum ad bonum sodalitatum regimen, minimé veró ad validitatem erectionis necessaria. 2° An Episcopus designare possit directorem unius cujusque confraternitatis suæ diœcesis, sive jam existentis, sive ab ipso, ex speciali apostolica

facultate erectæ? *Resp. Affirmativé.* 3° An director, ab episcopo designatus, eo ipso rosaria, cum applicatione indulgentiarum, et scapularia benedicere ac imponere possit? *Resp. Negativé*, nisi in hujusmodi concessionibus facta sit mentio de facultate rectoribus pro tempore tradenda pro rosariorum, coronarum seu scapulariorum benedictione" (17 Nov., 1842).

When authorising the erection of a confraternity in a parish, the bishop may once for all designate the pastor for the time being as its director. The title then passes to the priests who succeed to the pastoral office, unless the privilege be withdrawn by the bishop (*Maurel; Bouvier*). The director of a confraternity cannot delegate another priest to take his place in receiving new members; to do so he would need special authorization. This applies to the admission of members, strictly speaking, and not to the mere entry of names in the register, which may be done by any one (22 Aug. 1842). In reply to the query: when a pastor is lawfully prevented, can his curate exercise the like powers? The S. Congr. replied, 7 June, 1842, "*Affirmativé*, dummodo Vicarius sit de gremio sodalitatis".

In the case of several of the approved con-

fraternities, it is required, that two of the same nature and title should not be erected within the distance of a league from each other. It is the Italian mile that is to be taken into account in this calculation. The Italian mile consists of 1000 geometrical paces, the English, of 1200 do., and the Irish and Scotch, of 1500 — *Encycl. Britannica*. The Italian league is consequently equal to $2\frac{1}{2}$ miles English, and 2 Irish and Scotch.

In establishing a confraternity, it would be manifestly expedient to obtain a diploma in authentic form from the bishop, which could then be preserved in the archives of the parish as the title-deed of the confraternity.

When it is proposed to establish a confraternity in a parish, the pastor has in the first instance to obtain the permission of the bishop; the bishop's approval is also requisite for the rules by which it is to be governed. The confraternity is then canonically erected, but, to communicate to it the indulgences enjoyed by similar confraternities, the bishop requires special delegation obtained from the Sovereign Pontiff. It may be well to observe here, that the faculties accorded by the Pope to a bishop with regard to confraternities, are restricted to the indulgences, and do not confer power to establish a communion of merits and

spiritual goods between the new confraternity and those of the same title throughout the Christian world. Should the bishop not have obtained such special faculties, recourse is to be had to the Holy See, or else application to be made to the arch-confraternities for letters of aggregation. The petition for that purpose forwarded to the rector of the arch-confraternity should be accompanied by a copy, 1° of the episcopal document sanctioning the erection and aggregation of the confraternity; 2° of the rules, notifying at least those that are special to the new confraternity, its object, and the works of piety and charity which it is intended that its members should practise, and 3° a list of members. The Confraternities of the Blessed Sacrament and of the Christian Doctrine are exceptions to this rule. See Nos. 57 and 72. The installation of the confraternity is then to take place, and it is desirable that it should be done with all possible solemnity. The day appointed for the ceremony should be announced beforehand, the object of the confraternity, and the privileges to be obtained by those who should become members, explained to the people. The aspirants might then be prepared by a three days' devotion, especially that they may dispose themselves by a good confession to ap-

proach the Holy Communion on the day of enrolment in order to become entitled to the usual plenary indulgence. *Instruction et Reglement relatifs aux Confreries. Par Mgr. Tournefort.*

Indulgence of the Privileged Altar. “Per Indulgentiam Altari Privilegiato adnexam, si spectetur mens concedentis, et usus clavium potestatis, intelligendum esse Indulgentiam Plenariam, quæ animam statim liberet ab omnibus Purgatorii pœnis; si veró spectetur applicationis effectus, intelligendam esse Indulgentiam, cujus mensura Divinæ Misericordiæ Beneplacito, et acceptationi respondet”. Ita Sac. Congr. 28 Julii 1840. Bened. XII. suo Brevi 20 Julii 1724 concessit omnibus Cathedralibus mundi Catholici Altare privilegiatum quotidianum perpetuum designandum ab Episcopis pro omnibus defunctis in cunctis missis celebrandis a quocumque sacerdote Sæculari vel Regulari.

“Ut erga Parochiales Ecclesias, quæ ob earum, tum dignitatem, tum antiquitatem magno semper in honore habitæ sunt, Christi-fidelium amor magis, magisque augeatur, utque suam erga eas benevolentiam peculiarem demonstrat, SS. Dominus Noster Clemens PP. XIII, speciali gratia Altaris privilegiati

quotidiani ad septemnium omnes et singulas totius orbis præfatas Ecclesias benigne decorari voluit . . . ; ea tamen adjecta lege ut quilibet Episcopus de hujusmodi gratia supplicet pro sua respectiva Diœcesi, et unum dumtaxat Breve pro omnibus uniuscujusque Diœcesis Parochialibus Ecclesiis suffragetur. . . Expirato vero septemnio, sede plena, eadam sanctitas sua mandat, ut ipsimet Episcopi, sede autem vacante, Vicarii Capitulares, pro renovatione ejusmodi privilegii supplicent" (19 Maii, 1759). . . Ita ut hæc facultas, quoad episcopum, perduraverit, usque dum in unaquaque ex præfatis Ecclesiis unum altare tali privilegio dilatatum designaverit; quoad veró altare, simili indulto decoratum erit per septemnium proximum incipiendum a die respectivæ designationis uniuscujusque altaris; ac proinde absoluto septemnio, pro altaribus designatis, etiamsi in cœteris ecclesiis nondum ea declaraverit, recurrendum erit ad S. Apostolicam sedem pro talium facultatem prorogatione" (22 Sept. 1841).

"Utrum Missa celebrata ad altare privilegiatum sit per se privilegiata, aut necesse sit ut vel offerens eleemosynam vel sacerdos intendat applicare privilegium? *Resp. Affirmativé* ad primam partem; *Negativé* ad secundam" (12 Martii, 1855).

“Dummodo Altare sit iterum constructum sub eodem titulo, non amisisse Privilegium ab Apostolica sede concessum”. Ita S. Congr. 24 Aprilis, 1843. “Omnia altaria cujuslibet Ecclesiæ sunt privilegiata tempore Orationis Quadraginta Horarum, quocumque anni tempore fiant” (28 Junii, 1841). “Sacerdos qui Missam celebrat pro defuncto eidemque applicat Indulg. Plen. Altaris Privilegiati, potest eodem die vi S. Communionis in Missæ Sacrificio peractæ lucrari aliam Indulgentiam Plenariam vel sibi, vel defunctis applicabilem”. (10 Maii, 1844). “Privilegium altaris sive reale sive personale applicare non potest pluribus defunctorum animabus in cujuscumque die Missa. (29 Feb. 1864). In die veró Commemorationis omnium fidelium defunctorum conceditur privilegium altaris cunctis Sacerdotibus eodem die celebrantibus favore plurium defunctorum. (19 Maii. 1761). Hæc est benigna exceptio. (29 Feb. 1864). “Qui privilegium habet, tenetur cum paramentis colore nigro celebrare diebus non impeditis, ut potest Indulgentiam Plenariam pro animabus defunctorum lucrari”. (14 Maii. 1840). Sanctissimus Dominus Noster Pius IX., die 7 Martii, 1847, indultum jam alias concessum Vicariatibus Apostolicis Scotiæ, benigné extendit ad omnes Vicariatus Apost. Angliæ, ut

silicet in eis locis in quibus ob Sacerdotum inopiam Missa cantari non possit, legi possint etiam in festis duplicibus Missæ Privatæ *de Requiem* præsentē cadavere". In compliance with a petition from the Irish Bishops, the same privilege was (29 June, 1862) extended to Ireland, "exceptis duplicibus primæ vel secundæ classis, festis de Præcepto servandis, feriis vigiliis et octavis privilegiatis".

"An Sacerdos qui gaudet privilegio Altaris personalis, si aggregatus alicui Congregationis quæ etiam dicto privilegio gaudet, possit adhuc frui hoc alio privilegio, cum aliunde jam habeat per tres, aut quatuor vices in hebdomada tale privilegium? *Resp.* Affirmativé, dummodo in Indultis, de quibus mentio fit, aliter expressé non disponatur" (27 Maii. 1839).

"Sodalitates canonicé erectæ privilegiis et indulgentiis gaudent illorum Ordinum regularium quorum fruuntur titulis juxta constit. Clem. VIII. Ita Sacerdotes Sodalitati SS. Rosarii adscripti gaudent privilegio altaris eo modo quo Presbyteri Ord. Prædicatorum, qui in respectivis eorum Ecclesiis habent privilegiatum altare B. M. Virginis de Rosário dicatum. Cum veró privilegium hoc sit tantum locale, minime veró personale, sequitur quod ea Ecclesia Sodalitatis Rosarii ubi hoc

altare non reperitur, privilegio quoque altaris omnino careat, nisi tamen in decreto erectionis Sodalitatis hujusmodi facultas tradita sit Ordinario aliud altare ad hunc finem designandi" (7 Junii, 1842).

"Sacerdotes ipsam Oblationem (i.e. *The Heroic Act of Charity*.—See No. 83) emit- tentes Indulto Altaris Privilegiati personalis gaudere possunt singulis anni diebus" (20 Nov., 1854).

"Cum in Brevi Apostolico solum de Paro- chialibus Ecclesiis mentio fiat, an non etiam istud privilegium ad filiales Ecclesias extenden- dam etc.? *Resp.* Potuit extendi privilegium iis dumtaxat Ecclesiis, in quibus parochus func- tiones veré parochiales exercet, uti sepelire mortuos, baptizare, et similia" "Cum etiam post reperiantur in quibus pastor Catholicus quidem habitat, sed propria Ecclesia non poti- tur, ideoque assignatam acceperit domum publi- cam, in qua divina tractet; an non etiam altare inibi positum, vel alia sacella domestica publico cultui tamen destinata gaudere possint privi- legio altaris". *Resp. Affirmativé*, "si in ejusmodi domibus seu cappellis publico cultui designatis parochus Catholicus func- tiones veré parochiales exercet" (30 January, 1760).

The Prayer SACROSANCTÆ after the Office. Leo X. granted to all persons who, being under obligation to recite the Divine Office, or that of the Blessed Virgin, shall conclude by saying devoutly, and on their knees, the prayer, *Sacrosanctæ*, composed by St. Bonaventure, together with one Pater and Ave, the remission of all faults and defects committed through human frailty in its recitation. Pius IX. (7 Jan., 1856), "ex speciali gratia clementer indulgit, ut dicta Oratio, pro lucranda Indulgentia seu fructu orationis, etiam *non flexis genibus* recitari possit ab iis qui legitime impediti fuerint *infirmittatis tantum causa*". "It is sufficient to recite this prayer once only, at the termination of the entire Office at the end of Compline, with the intention of obtaining the remission of the faults committed during the recitation of the whole Office. But it may also be said after each part separately, for example, after Matins and Lauds, after the Little Hours, and after Compline. In this case the faults pardoned are those committed during the portion of the Office just recited. The Holy Father has himself given this explanation". *P. Maurel.*

Confraternity of the Scapular of Mount Carmel. (Ex responsis P. Generalis Ord. B.M.V. de Monte Carmelo ad plurima dubia. Falise). Omnis fidelis, cujuscumque ætatis potest admitti. Ut quis fiat membrum est conditio sine qua non ut admittatur ab aliquo facultatem habente. Admissio fieri potest in quocumque loco decenti. Infirmi admittantur in proprio domo, ac in lectulo suo. Confratres gaudent privilegiis, licet color scapularis non sit præcisè color vulgo *tane*, dummodo huic colori subrogetur alter consimilis seu niger. Debet scapulare constare duobus pannis ita inter se cohærentibus ope cordulæ, ut possit pendere simul una pars super pectus et altera inter scapulas. Non necessario debet corpus physicè tangere, sed super vestes retineri potest. Non est necessarium addere pannis aliquam figuram. Quamvis non servata Forma in Rituali Ord. Carm. Præscripta, dummodo sacerdos ipse non deficiat in substantialibus, *nempé in benedictione, et impositione habitûs, ac in receptione ad Confraternitatem*, S. Congr. Ind. (24 Aug., 1844) decrevit ratam esse adscriptionem factam a sacerdote auctoritatem habente. Nisi adsit dispensatio a S. Pontifice, de substantia est, quod scapularium a sacerdote prima vice benedicatur et imponatur; neque sufficit

tradere illud in manus adscripti. In admissione plurium benedici possunt scapularia cum unica recitatione orationum in numero plurali dictarum, benedictione seu signo crucis et aquæ sanctæ aspersione eodem tempore super omnia decendentibus; deinde quilibet singulatim induitur scapulari cum formula in singulari, et postea omnes recipiuntur generaliter ad Confraternitatem per illa verba: "Ego vos recipio", etc. Fideles recipientes scapulare a sacerdote facultatem habente, eo ipso, absque ulla inscriptione nominis in libro alicujus Confraternitatis, manerent adscripti. Scapulare deferri debet die ac nocte. Ad lucrandum privilegium quod dicitur *Sabbatinum*, debent fideles castitatem servare convenientem suo statui, et horas canonicas, vel officium parvum B. Virginis dicere. Qui autem neque Officium Divinum neque parvum B. Virginis dicere sciunt, Ecclesiæ jejunia servent, ac feria quarta et sabbato a carnibus abstineant. Accedente gravi impedimento, non tenentur confratres neque ad jejunia, neque ad recitationem horarum canonicarum aut officii B. M. Virginis, neque ad abstinentionem diebus mercurii et sabbati; consulendi tamen fideles ut hoc in casu se subjiciant iudicio docti et prudentis confessarii, ut commutationem aliquam impetrent. Sacerdos potest Scapulare sibimet imponere.

Utrum haec clausula, "Praesentibus valituris iis in locis in quibus non adest Sacerdos Carmelita, aut Sodalitas ejusdem Ordinis canonicé erecta", obstet ne sacerdotes praefata facultate gaudentes, sacra Scapularia in locis tribus milliaribus ab ea non distantibus validé imponant? *Resp.* 3 Martii, 1843, *Non Obstare.*

When several persons present themselves to be invested, each should come provided with a scapular. In an exceptional case the scapular belonging to one might serve wherewith to invest another, for instance, if a person should have forgotten to bring one, and there was not time to rectify the mistake, and if he could not conveniently find another priest possessed of the power to invest. (P. Ulrich). In urgent circumstances, of illness or the like, the person can be received by the mere imposition of a scapular previously blessed, without the usual formula. The blessing of the scapular does not require the presence of the person who is to receive it. If then, when receiving several persons and blessing a number of scapulars, some remain over and above, they may serve for other persons without the necessity of a new blessing. (P. Maurel). Finally, the priest who has power to confer the scapular can also, by virtue of the Bull, *Ex Clementi*, 12 Aug.,

1530, bestow the General Absolution and Plenary Indulgence in articulo mortis, on associates. In default of a priest thus authorized to apply this indulgence, it may be imparted a quocumque alio per Ordinarium approbato (*Id.*).

The other Scapulars.—The Scapular of the Trinity is conferred by the *Trinitarians*; that of the Seven Dolours of the B. Virgin, by the *Servites*; that of the Immaculate Conception, by the *Theatines*; and that of the Passion, by the *Vincentians*. The Superiors General of these Orders can communicate faculties to other priests to invest the faithful with their respective Scapulars.

The inscription of members' names in the Register of the Confraternity is no longer required in the case of the Scapular of Mount Carmel; neither is it necessary with regard to that of the Immaculate Conception, according to the explanation given by the Theatines themselves. (See *Maurel*.) The Scapulars of the Trinity and Seven Dolours constitute Confraternities strictly speaking, and would, therefore, appear to be subject to the formalities required by Paul V., one of which is, that the names of members should be inscribed in the Register of the Confraternity. On

account of the difficulty attending the observance of this formality in times of Missions, the Redemptorist Fathers were (8 Jan., 1803) exempted from it. It is, therefore, a condition that seems to admit of modification in circumstances of great inconvenience; and, in truth, its observance in some cases would be morally impossible, by reason of there being no houses of the Order in the country.

De Via Crucis.—1° Detecta nullitate aliqujus erectionis Stationum Viæ Crucis ob defectum executionis conditionum in Apost. Rescripto, vel de jure præscriptarum, estne necesse hujusmodi nullitate sanata iterum benedicere cruces et pictas tabellas jam antea benedictas?

Resp. Dummodo nullitas non cadat super cruces antea benedictas, minimé necessarium est, alia nullitate sanata, iterum cruces benedicere.

2°. Petitiones pro hujusmodi erectionibus fierine debent cui de jure in scriptis sub pœna nullitatis concessionis, vel sufficiat quod factæ sint oretenus?

Resp. Quamquam in scriptis, ac de consensu Ordinarii et loci patroni, optanda sit petitio, tamen si oretenus, sub pœna nullitatis, *negativé.*

Estne tempus determinatum, et quale, pro

confectione documenti secutæ erectionis Stationum Viæ crucis vigore Apost. Indulti?

Resp. *Negativé*, sed expedit ut quamprimum conficiatur documentum juxta Apostolicam concessionem, ne dubia in posterum oriantur (27 Jan., 1838).

Utrum indulgentiæ (Viæ Crucis) cessent 1° si cruces vel tabulæ tollantur pro murorum dealbatione, pro iisdem picturâ exornandis aliave de causa, quamvis deinde et cruces et tabulæ suis locis restituantur? *Resp. Negativé.*

2°. Si in prima erectione cruces et tabulæ ita inter se adhæreant ut nullus extet symetricus ordo. Poteruntne intra ejusdem ecclesiæ ambitum contractare de loco ad locum ut æquè distent, quin indulgentiæ amittantur? *Resp. Affirmativé*, et non cessant indulgentiæ nisi pereunte materia. (7 Maii, 1836).

1°. An qui habet facultatem erigendi Viam Crucis, benedictione tabularum et crucium prius factâ, tenéatur ipse tabulas collocare et stationes percurrere, ut valida sit erectio? *Resp. Negativé.*

2°. An benedictione tabularum et crucium facta a sacerdote legitime delegato, alter quicumque tabulas collocare possit privatim, sine cæremoniis, et etiam alio tempore? *Resp. Affirmativé.*

3°. An quando in priorum tabularum

locum aliæ substituuntur, nova exquiratur facultas illas benedicendi et Viam Crucis erigendi? *Resp.* Negativé, dummodo substitutio non sit majoris partis crucium.

4°. An mutatio tabularum et crucium de loco in locum in eadem Ecclesia secum importet annihilationem indulgentiarum? *Resp.* Negativé, quando fit in eadem Ecclesia. (22 Aug., 1842).

Non est de necessitate præcepti ut ad acquirendas indulgentias incipiendum sit exercitium Viæ Crucis a cornu Evangelii; hæc tamen est consuetudo ac praxis generalis, quæ piis est innixa congruentiæ rationibus. (13 Martii, 1837).

Utrum, si quando cruces vel imagines destructæ vel vitiatæ fuerint, aliæ substitui possint? *Resp.* Possunt substitui aliæ cruces (quæ ex ligno tantum esse debent, et in quibus tantum cadit Benedictio, minimé vero in tabulis pictis, seu imaginibus) absque Indulgentiarum cessatione, quatenus destructæ seu vitiatæ sint minor pars, secus vero necessario requiritur nova canonica erectio et benedictio. (14 Junii, 1845).

Facultatem erigendi stationes in publicis Ecclesiis, intelligendum esse pro oratoriis auctoritate Episcopi institutis, et per viam publicam ingressum habentibus. Ita *Resp.* S. I. C., 12 Martii, 1855.

BENEDICTIONES PROPRIÆ NON-NULLOR. ORDINUM REGULARIUM.

Quæ sequuntur benedictiones, nonnisi a Sacerdotibus specialem facultatem habentibus adhiberi possunt.

I. BENEDICTIO ET IMPOSITIO SCAPULARIS SS. TRINITATIS.

(Propria Ordinis SS. Trinitatis Redemptionis Captivorum.)

Sacerdos indutus superpelliceo et stola albi coloris, dicit:

V. Adjutórium nostrum in nómine Dómini.

R. Qui fecit cœlum et terram.

V. Dóminus vobíscum.

R. Et cum spiritu tuo.

Orémus.

Dómine Jesu Christe, qui tégumen nostræ mortalitátis indúere dignátus es: obsecrámus imménsam tuæ largitátis abundántiam; ut hoc genus vestiménti, quod sancti patres ad innocentíæ et humilitátis indícium abrenuntiántes sæculo ferre sanxérunt, tu ita bene ✠ dicere dignéris, ut hic fámulus tuus (*vel fámula tua*) N. qui (*vel quæ*) hoc indútus (*vel indúta*) fúerit vestiménto, te quoque indúere mere-

atur. Qui vivis et regnas per ómnia sæcula sæculórum.

R. Amen.

Postea aspergit aqua benedicta.

MODUS IMPONENDI DICTUM SCAPULARE.

V. Adjutórium, etc.

R. Qui fecit, etc.

V. Dóminus vobíscum.

R. Et cum spíritu tuo.

Orémus.

Adésto, Dómine, supplicatióibus nostris: ut hunc fámulum tuum (*vel fámulam tuam*), cui in tuo nómine hábitum religiónis sanctíssimæ Trinitátis impónimus, tu ita benedí×cere dignéris; ut te largiénte devótus (*vel devóta*) persístat, et vitám cónsequi mereátur ætérrnam. Per Dóminum nostrum Jesum Christum Fílium tuum: qui tecum vivit et regnat in unitáte Spíritus Sancti Deus, per ómnia sæcula sæculórum.

R. Amen.

Nunc imponitur sacrum Scapulare a Sacerdote dicente:

Accipe hábitum sanctíssimæ Trinitátis, in augmentum fídei, spei, et caritátis: in nómine Patris, et Fílii ×, et Spíritus Sancti.

R. Amen.

V. Dóminus vobíscum.

R. Et cum spírítu tuo.

Orémus.

Omnípotens sempitérne Deus, qui dedísti fámulo tuo (*vel fámulæ tuæ*) in confessióne veræ fídei æternæ Trinitátis glóriam agnóscere, et in poténtia majestátis adoráre unitátem: quæsumus; ut ejúsdem fídei firmitáte ab ómnibus semper muniátur advérsis.

Deus, qui per sanctos Joánnem et Felícem Ordinem sanctíssimæ Trinitátis, ad rediméndum de postetáte Saracenórum captívos, cœlitus institúere dignátus es: præsta, quæsumus; ut eórum suffragántibus méritis a captivitate córporis et ánimæ, te adjuvánte, liberétur hic fámulus tuus (*vel hæc fámula tua*). Per Christum Dnm. nostrum.

R. Amen.

Suscípiat te sanctíssima Trínitas in númerum confrátrum, consororúmque Confraternitátis nostræ: et licet te indígne suscípimus, in oratió nibus tamen nostris precámur, ut tibi sanctíssima Trínitas concédât tempus bene vivéndi, constántiam perseverándi; et sicut nos hódie fratérna cáritas spirituáliter jungit in terris, ita divína píetas, quæ dilectiónis est auctrix et amátrix, nos cum fidélibus suis con-

júngere dignétur in cœlis. Per Christum Dóminum nostrum.

R. Amen.

Datur benedictio, dicendo: Pax et benedictio Dei omnipoténtis, Patris †, et Fílii †, et Spíritus † Sancti descéndat super te (*vel* super vos), et máneat semper.

R. Amen.

II.—BENEDICTIO HABITUS AC RECEPTIO CONFRATRUM B. M. V. DE MONTE CARMELO.

(*Propria Ord. Carmelitarum.*)

Sodalitati huic nomen daturus, ipso die ad Pœnitentiæ atque Eucharistiæ Sacramenta accedat, ut plenarium Indulgentiam a Paulo V. concessam lucrari valeat.

Si fieri potest, Scapulare benedicendum est ad Altare Beatissimæ Virginis Mariæ de monte Carmelo, duobus cereis accensis.

Sacerdos superpelliceum induat, una cum stola albi coloris.

Genuflexo qui habitum recipit, Sacerdos stans dicat:

Suscépinus, Deus, misericórdiam tuam in médio templi tui: secúndum nomen tuum, Deus, sic et laus tua in fines terræ: justítia plena est délixtera tua.

Kyrie eléison. Christe eléison. Kyrie eléison.

Pater noster, *secreto*.

V. Et ne nos indúcas in tentatiónem.

R. Sed líbera nos a malo.

V. Salvum fac servum tuum.

R. Deus meus, sperántem in te.

V. Mitte ei, Dómine, auxiliúm de sancto.

R. Et de Sion tuére eum.

V. Nihil profíciat inimícus in eo.

R. Et fílius iniquitátis non appónat nocére ei.

V. Dómine, exáudi, etc.

R. Et clamor meus, etc.

V. Dóminus vobíscum.

R. Et cum spíritu tuo.

Orémus.

Suscípiat te Christus in número fidélium suórum, et nos, licet indígni, te suscípimus in orationibus nostris. Concédát tibi Deus per Unigénitum suum, mediatórem Dei et hóminum, tempus bene vivéndi, locum bene agéndi, constántiam bene perseverándi, et ad ætérnæ vitæ hæreditátem felíciter perveniéndi: et sicut nos hódie fratérna caritas spirituáliter jungit in terris, ita divína píetas, quæ dilectiónis est auctrix et amátrix, nos cum fidélibus suis conjúngere dignétur in cœlis. Per

eúndem Christum Dóminum nostrum. **R.**
Amen.

V. Adjutórium, etc.

R. Qui fecit, etc.

V. Sit nomen Dómini benedíctum.

R. Ex hoc nunc, et usque in sæculum.

V. Dómine, exaúdi, etc.

R. Et clamor meus, etc.

V. Dóminus vobíscum.

R. Et cum spírítu tuo.

Orémus.

Ætérne Pater et omnípotens Deus, qui Unigénitum tuum vestem nostræ mortalitátis indúere voluísti: obsecrámus, imménsam tuæ largitátis bene-~~x~~dictiónem in hoc genus efflúere vestiménti, quod sancti Patres ad innocéntiæ et humilitátis indíci-um a renuntiántibus sæculo gestári sanxérunt; et sic ipsum bene † dícere dignéris, ut quicúmque eo usus fúerit, indúere mereátur ipsum Dóminum nostrum Jesum Christum Fílium tuum: qui tecum vivit et regnat in unitáte Spíritus Sancti Deus, per ómnia sæcula sæculórum.

R. Amen. .

Orémus.

Supplíciter te, Dómine, rogámus, ut super hunc hábitum servo tuo (*vel ancillæ tuæ*)

imponéndum benedictio tua benígna descendat: ut sit benedíctus, atque divína virtúte procul pellántur hóstium nostrórum visibílium et invisibílium tela nequíssima. **R.** Amen.

Aspergat habitum aqua benedicta, et imponendo dicat:

Accipe vir devóte (*vel* devóta múlter) hunc hábitum benedíctum: precáns sanctíssimam Vírginem, ut ejus méritis illum pérferas sine mácula, et te ab omni adversitaté defendat, atque ad vitam perdúcat ætérmam. **R.** Amen.

Adésto, Dómine, supplicatióibus nostris: et hunc fámulum tuum (*vel* hanc ancíllam tuam), quem (*vel* quam) Sodalitatí sanctæ Religiónis Carmelitárum sociámus, perpétua tríbue firmitáte corroborári, ut perseveránti propósito, in omni sanctitaté tibi váleat famulári.

Prótege, Dómine, fámulum tuum (*vel* ancíllam tuam) subsidiis pacis: et beátæ Mariæ semper Vírginis prtrocíniis confidéntem, a cunctis hóstibus redde secúrum (*vel* secúram).

Benedícat te cónditor cœli et terræ, Deus omnípotens, qui te elígere dignátus est ad Beatíssimæ Vírginis Mariæ de Monte Carmélo Societátem et Confraternitatém: quam precámur, ut in hora óbitus tui cónterat caput serpéntis, qui tibi est adversárius; et

tandem tamquam victor (*vel* victrix) palmam, et corónam sempitérnæ hæreditátis consequáris. Per Christum Dóminum nostrum.

R. Amen.

Si autem habitus solum sit benedicendus, incipitur a V. Adjutórium nostrum, usque ad orationem Supplíciter, inclusive.

Deinde aspergat Confratrem aqua benedicta, et subjungat:

Ego auctoritáte, qua fungor, et mihi concéssa, recípio te ad Confraternitátem sacræ Religiónis Carmelitárum et, invéstio, ac partícipem te fácio ómnium bonórum spirituálium ejúsdem Ordinis. In nómine Patris, et Fílii, et Spíritus Sancti. Amen.

His expletis describatur Confratris nomen in codice Confraternitatis, et paucis, sed efficacioribus verbis Sacerdos eum adhortetur ad caute, pie, sancteque vivendum, ne Deiparam offendat, quam in posterum peculiari devotionis obsequio et affectu colere, ac veluti singularem ac dulcissimam matrem prosequi fas erit.

III.—BENEDICTIO SCAPULARIS RUBRI PASSIONIS, SACRATISSIMIQUE CORDIS D. N. J. C. NECNON ET CORDIS AMANTISSIMI ET COMPATIENTIS B. M. V. IMMAC.

(Propria Congr. Missionum.)

Genuflexo qui suscepturus est Scapulare, Sacerdos superpelliceo et stola rubra indutus, capite detecto, dicat:

V. Adjutórium, etc.

R. Qui fecit, etc.

V. Dóminus vobíscum.

R. Et cum spíritu tuo.

Orémus.

Dómine Jesu Christe, qui tégumen nostræ mortalitátis induere dignátus, temetípsum exinanivísti, formam servi accípiens, et factus obédiens usque ad mortem Crucis: tuæ largitátis cleméntiam humíliter implorámus, ut hoc genus vestiménti, quod in honórem et memóriam dolorosíssimæ Passiónis tuæ, tuíque sacratíssimi Cordis, necnon et Cordis amantíssimi ac compatiéntis Immaculátæ Matris tuæ institútum fuit, atque ut illo indúti hæc mystéria devótius récolant, benedícere † dignéris; ut hic fámulus tuus qui (*vel hæc fámula tua quæ*) ipsum gestáverit, te quoque,

per tua mérita et intercessiónem beatíssimæ Vírginis Mariæ, indúere mereátur. Qui vivis et regnas in sæcula sæculórum. R. Amen.

Hic Sacerdos sacrum Scapulare aqua benedicta aspergit, et illud imponit, dicens :

Accipe, caríssime frater (*vel* caríssima soror), hunc hábitum benedíctum, ut vétorem hóminem exútus (*vel* exúta) novúmque indútus (*vel* indúta) ipsum digne pérferas, et ad vitam pervénias sempitérnam. Per Christum Dóminum nostrum. R. Amen.

Deinde subjungit :

Et ego, ex facultáte mihi concéssa, recípio te (*vel* vos) ad participatiónem ómnium bonórum spirituálium, quæ per Sanctæ Sedis Apostólicæ privilégium huic sancto scapulári, in grátiam Congregatiónis Missiónis, concéssa sunt. In nómine Patris, et Fílii †, et Spíritus Sancti. Amen.

Denique dicatur trina vice versiculus sequens :

Te ergo quæsumus, tuis fámulis súbveni, quos pretióso sáanguine redemísti !

IV.—BENEDICTIO ET IMPOSITIO SCAPULARIS
CÆRULEI B. MARIE V. IMMACULATÆ.

(*Propr. Cler. Regul. Theatinorum.*)

*Qui suscepturus est Scapulare, genuflectat:
et Sacerdos superpelliceo et stola alba indutus,
capite detecto, dicat absolute:*

V. Adjutórium, etc.

R. Qui fecit, etc.

V. Dóminus vobíscum.

R. Et cum spíritu tuo.

Orémus.

Dómine Jesu Christe, qui tégimen nostræ mortalitátis indúere dignátus es, tuæ largitátis cleméntiam humíliter implorámus: ut hoc genus vestiménti, quod in honórem et memóriam Conceptionis Beátæ Mariæ Vírginis Immaculatæ, nec non ut illo indúti exórent in hóminum pravórum morum reformatiónem, institútum fuit, bene † dicere dignéris; ut hic fámulus tuus, qui eo usus fúerit (*vel* hæc fámula tua, quæ eo usa fúerit; *si plures suscepturi sint, dicatur*: hi fámuli tui qui eo usi fúerint; *vel*: hæ fámulæ tuæ quæ eo usæ fúerint), eádem beáta María Vírgine intercedén-te, te quoque indúere mereátur (*vel* mereán-

tur). Qui vivis et regnas in sæcula sæculorum.

R. Amen.

Postea Sacerdos nihil dicendo aspergit Scapulare vel Scapularia aqua benedicta : deinde illud imponit, dicens :

Accipe frater (*vel* soror) Scapulære Conceptionis Beátæ Mariæ Vírginis Immaculátæ : ut, ea intercedente, véterem hóminem exútus (*vel* exúta) et ab omni peccatórum inquinaménto mundátus (*vel* mundáta), ipsum pérferas sine mácula, et ad vitam pervénias sempitérnam. Per Christum Dóminum nostrum.

R. Amen.

Postea subjungit :

Et ego, ex facultáte mihi concéssa, recípio te (*vel* vos) ad participatióem bonórum ómnium spirituálium, quæ in Clericórum Regulárium Congregatióne ex grátia Dei fiunt, et quæ per Sanctæ Sedis Apostólicæ privilégium concéssa sunt.

In nómine Patris, et Fílii †, et Spíritus Sancti. R. Amen.

Describat nomen ejus (vel nomina eorum) in libro consueto : et dicat, trina vice, flexis genibus, Orationem sequentem vulgari sermone unam adscripto (vel adscriptis).

Laudes ac grátiae sint omni moménto sanctíssimo ac diviníssimo Sacraménto.

Et benedícta sit sancta et immaculáta Concéptio Beátæ Vírginis Mariæ.

Hortetur fideles ut hæc e'logia sæpesæpius repetant ad Indulgentias 200 dierum consequendas, (Rescr. Pii. VI. d. 21 Nov. 1793; Decr. Pii VII. d. 30 Jun. 1818.)

**V.—BENEDICTIO ET IMPOSITIO SCAPULARIS
SEPTEM DOLORUM B. MARIE VIRGINIS.**

(Propria Ord. Servorum B. M. V.)

Sacerdos superpelliceo ac stola alba indutus dicat :

V. Adjutórium nostrum in nómine Dómini.

R. Qui fecit cœlum et terram.

V. Dóminus vobíscum.

R. Et cum spírítu tuo.

Oremus.

Omnipotens sempiterne Deus, qui morte Unigeniti tui mundum collapsum restaurare dignatus es, ut nos a morte æterna liberares, et ad gaudia Regni cœlestis perduceres; respice, quæsumus super hanc familiam Servorum in nomine Beatíssimæ Vírginis septem

Doloribus sauciæ congregatam, de cujus græmio hic famulus tuus (*vel hæc famula tua*) esse cupit, (*vel hi famuli tui vel hæc famulæ tuæ esse cupiunt,*) ut augeatur numerus tibi fideliter servientium: ut omnibus sæculi, et carnis perturbationibus liberatus (*liberata vel liberati*) et a laqueis diaboli securus (*secura, securi*) intercessionem ejusdem Beatæ Mariæ Vírginis, et Beatorum Augustini et Philippi, ac septem nostrorum Beatorum Patrum Ordinis nostri Fundatorum, vera gaudia possideat (*vel possideant*). Per Christum Domínium nostrum. Amen.

BENEDICTIO HABITUS.

Oremus.

Domine Jesu Christe, qui tegimen nostræ mortalitatis induere dignatus es, obsecramus immensam largitatis tuæ abundantiam, ut hoc genus vestimentorum, quod Sancti Patres nostri ad innocentiae, humilitatisque indicium, in memoriam septem Dolorum B. Mariæ Vírginis nos ferre sanxerunt, ita benedícere † digneris, ut qui illis fuerint indutus, corpore pariter et animo induat te Salvatorem nostrum. Qui vivis et regnas in sæcula sæculorum. Amen.

BENEDICTIO CORONÆ.

Orémus.

Omnipotens et miséricors Deus, qui propter nimiam caritatem, qua dilexisti nos, Filium tuum unigenitum, Dominum nostrum Jesum Christum, pro redemptione nostra de coelis ad terram descendere, carnem suscipere, et crucis tormentum subire voluisti: obsecramus immensam clementiam tuam; ut hanc coronam, in memoriam septem dolorum Genitricis Filii tui ab Ecclesia tua fideli dicatam, bene † dicas, et sancti † fices, et ei tantam Spiritus Sancti virtutem infundas, ut quicumque eam recitaverit, ac secum portaverit, atque in domo sua reverenter tenuerit, ab omni hoste visibili et invisibili, semper et ubique in hoc sæculo liberetur, et in exitu suo a beatissima Virgine Maria tibi bonis operibus coronatus præsentari mereatur. Per eundem Christum Dominum nostrum.

R. Amen.

Deinde Sacerdos aspergat Habitum et Coronam aqua benedicta dicens "ASPERGES ME", etc. Porrigens Habitum, dicat:

Accipe carissime frater (vel carissima Soror) Habitum B. Mariæ Virginis singulare signum Servorum suorum, in memoriam septem Do-

lorum, quos ipsa in vita, et morte Unigéniti Fílii sui sustínuit, ut ita indútus (indúta) sub ejus patrocínio perpetuo vivas. Amen.

Præbendo Coronam dicat:

Accípe Coronam B. Mariæ Vírginis, in memóriam septem Dolorum suorum contex-tam, ut dum eam ore laudaveris, ejus pœnas toto corde compatiaris. Amen.

Pax et benedictio Dei omnipotentis Patris et Fílii †, et Spíritus Sancti descendat super te (*vos*) et maneat semper. Amen.

**BENEDICTIO CINGULI S. THOMÆ AQUINATIS
AD SERVANDAM CASTITATEM.**

(Propria Ord. Prædicatorum.)

V. Adjutórium, etc.

R. Qui fecit, etc.

V. Dóminus vobíscum.

R. Et cum spíritu tuo.

Orémus.

Dómine Jesu Christe, Fili Dei vivi, puri-tátis amátor et custos, obsecrámus imménsam cleméntiam tuam: ut sicut ministério Ange-lórum sanctum Thomam Aquinátem cingulo castitátis cingere et a labe córporis ac ánimæ præserváre fecísti; ita ad honórem et glóriam

ejus bene † dicere, et sancti † ficare digneris
cingula ista: ut quicumque ipsa circa renes
reverenter portaverit ac tenuerit, ab omni
immunditia mentis et corporis purificetur,
atque in exitu suo per manus sanctorum
Angelorum tibi digne presentari mereatur.
Qui cum Patre et Spiritu Sancto vivis et reg-
nas in secula seculorum. R. Amen.

Et aspergatur aqua benedicta.

**BENEDICTIO ET IMPOSITIO CHORDÆ S.
FRANCISCI ASSISIENSIS.**

(Propr. Ord. Min. Conventualium.)

*Sacerdos indutus superpelliceo ac stola alba,
dicat:*

V. Adjutorium, etc.

R. Qui fecit, etc.

V. Ora pro nobis, beate Pater Francisce.

R. Ut digni, efficiamur promissionibus
Christi.

V. Domine, exaudi, etc.

R. Et clamor meus, etc.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Orémus.

Deus qui, ut servum redimeres, Filium
tuum per manus impiorum ligari voluisti: be-

ne † dic, quæsumus, funem istum, et præsta; ut fámulus tuus qui eo velut ligámine poenitentiáli sui córporis cingétur, vinculórum ejúsdem Dómini nostri Jesu Christi perpétuo memor exsístat, et in órdine, quem assúmpsit, perénriter perseveret, tuisque cum afféctu semper obséquiiis se alligátum esse cognóscat. Per Dóminum nostrum Jesum Christum, etc.

R. Amen.

Orémus

Omnípotens sempitérne Deus, qui ómnibus peccatóribus, quæréntibus véniam et misericórdiam, quæsíta et optáta misericórditer tribuísti: orámus imménsam cleméntiam tuam; ut has chordas (*vel* hanc chordam) bene-† dicere, et sanctificáre dignéris; ut quicumque iis (*vel* ea) pro peccátis suis cincti fúerint (*vel* cinctus fúerit), et cleméntiam tuam imploráverint (*vel* imploráverit), méritis et intercessióne beatíssimi servi tui Francísci véniam et indulgéntiam suórum peccatórum, fructúmque tuæ sanctæ misericórdiæ consequántur (*vel* consequáture). Per Christum Dóminum nostrum. R. Amen.

Deinde aspergatur aqua benedicta; mox Sacerdos cingendo eum chorda, dicat:

Accipe chordam super lumbos tuos: et

sint lumbi tui præcincti in signum castitátis. In nómine Patris, et Fílii, † et Spíritus Sancti.

R. Amen.

BENEDICTIO NUMISMATUM S. BENEDICTI.

(*Propria Ord. S. Benedicti.*)

Sacerdos benedicturus Numismata sancti Benedicti, incipit absolute:

V. Adjutórium, etc.

R. Qui fecit, etc.

Exorcízo vos, numísmata, per Deum Patrem † omnipoténtem, qui fecit cœlum et terram, mare et ómnia quæ in eis sunt. Omnis virtus adversárii, omnis exércitus diáboli, et omnis incúrsus, omne phantásma Sátanæ, eradicáre et effugáre ab his numismátibus: ut fiant ómnibus qui eis usúri sunt, salus mentis et córporis: in nómine Patris † omnipoténtis, et Jesu † Christi Fílii ejus, Dómini nostri, et Spíritus Sancti † Parácliti, et in caritatē ejúsdem Dómini nostri Jesu Christi, qui ventúrus est judicáre vivos et mórtuos, et sæculum per ignem.

R. Amen.

Kyrie eléison. Christe eléison. Kyrie eléison.

Pater noster, *secreto.*

V. Et ne nos indúcas in tentatiónem.

R. Sed líbera nos a malo.

V. Salvos fac servos tuos.

R. Deus meus, sperántes in te.

V. Esto nobis. Dómine, turris fortitúdinis.

R. A fácie inimíci.

V. Dóminus virtútem pópulo suo dabit.

R. Dóminus benedícet pópulum suum in pace.

V. Mitte nobis, Dómine, auxílium de sancto.

R. Et de Sion tuére nos.

V. Dómine, exaúdi, etc.

R. Et clamor meus, etc.

V. Dóminus vobíscum.

R. Et cum spíritu tuo.

Orémus.

Deus omnípotens, bonórum ómnium largítor, súplices te rogámus, ut, per intercessiόnem sancti Benedícti, his sacris numismátibus, líteris ac caractéribus a te designátis, tuam benedictiόnem infúndas: ut omnes qui ea gestáverint, ac bonis opéribus inténti fuerint, sanitátem mentis et córporis, et grátiam sanctificatiόnis, atque indulgéntias nobis concessas cónsequi mereántur; omnésque diabóli insídias et fraudes, per auxílium misericórdiæ tuæ, effúgere váleant, et in conspéctu tuo

sancti et immaculáti appáreant. Per Dóminum nostrum, etc. R. Amen.

Orémus.

Dómine Jesu Christe, qui voluísti pro totius mundi redemptione de Vírgine nasci, circumcidi, a Judæis reprobári, Judæ ósculo tradi, vínculis alligári, spinis coronári, clavis perforári, inter latrónes crucifigi, láncea vulnerári, et tandem in cruce mori: per hanc tuam sanctíssimam passiónem humíliter exóro; ut omnes diabólicas insídias et fraudes expéllas ab eo, qui nomen sanctum tuum, his lítteris ac caractéribus a te designátis, devóte invocáverit, et eum ad salútis portum perdúcere dignéris. Qui vivis et regnas in sæcula sæculórum. R. Amen.

Benedíctio Dei Patris omnipoténtis, et Filii †, et Spíritus Sancti descéndat super hæc numísmata, ac ea gestántes, et máneat semper. Amen.

Deinde Sacerdos aspergit Numismata aqua benedicta.

THE FOLLOWING FORM MAY BE USED FOR
SOLEMN RECEPTION INTO ANY CONFRA-
TERNITY.

Those to be received are to be kneeling before the altar with a lighted taper in their hands. The priest duly authorized to admit them, having on a surplice and stole, kneeling before the altar, recites the *Veni Creator*, with the prayer, *Deus qui corda*; then, turning to those to be received, he says :

“Auctoritate mihi concessa, ego te (vos) recípio et adscribo Confraternitati (SSmi. Sacramenti, *vel* Sacratissimi Cordis Domini Nostri Jesu Christi, *vel* SSmi. Rosarii in honorem Deiparæ Vírginis instituti, *etc.*), teque participem (vosque participes) facio omnium gratiarum, indulgentiarum, prívilegiorum, bonorumque spíritualium ejusdem Confraternitatis. In nomine Patris †, et Fílii, et Spíritus Sancti. Amen”.

He then recites the *Te Deum*, and inscribes the names of the newly-admitted members in the Register of the Confraternity.

The inscription of the name is all that is **ESSENTIAL** in order to become a member of a Confraternity.

**BENEDICT. CORONARUM PRETIOSISSIMI
SANGUINIS.**

(Propr. Congr. Miss. Pretios. Sang.)

Constat Corona precatoria triginta tribus granulis, in septem distinctis partes, quarum quaeque quinque habet granulos, septima parte excepta, quae tantum tres numerat; ut ita honorentur septem Sanguinis Christi praecipuae effusiones recitatione 33 Pater noster et 7 Glória.

V. Adjutórium, etc.

R. Qui fecit, etc.

V. Redemísti nos, Dómine, in Sáanguine tuo.

R. Et fecísti nos Deo nostro regnum.

V. Te ergo quæsumus, tuis fámulis súb-
veni.

R. Quos pretióso Sáanguine redemísti.

V. Dómine, exaúdi, etc.

R. Et clamor meus, etc.

V. Dóminus vobíscum.

R. Et cum spíritu iuo.

Orémus.

Omnípotens et miséricors Deus, qui propter exímiam caritátem tuam, qua dilexísti nos, Fílium tuum unigénitum, Dóminum nos-

trum Jesum Christum, de cœlis in terram descēdere, et de beatíssimæ Vírginis Mariæ Dóminæ nostræ útero sacratíssimo, Angelo nuntiánte, carnem suscípere voluísti, ut nos eríperes de potestáte diáboli : obsecrámus imménsam cleméntiam tuam ; ut has Corónas, in honórem et laudem pretiósí Sanguinis ejúsdem Filii tui ab Ecclésia tui fidéli dicátas, bene † dícas, et sanctí † fices, eisque tantam infúndas virtútem † Spíritus Sancti, ut quicumque harum quámlibet secum portáverit, aut in domo sua reverénter tenúerit, ab omni hoste visíbili et invisíbili semper et ubíque in hoc sæculo liberétur, et post éxítum suum, méritis ipsíus pretiosíssimi Sanguinis, ad ætérnam beatitúdinem felíciter pervéniat. Per eúmdem Christum Dóminum nostrum. R. Amen.

Aspergantur aqua benedicta

BENEDICT. ROSARIORUM B. MARIE V.

(Propr. Ord. Prædicatorum).

V. Adjutorium, etc.

R. Qui fecit, etc.

V. Dómine, exaúdi, etc.

R. Et clamor meus, etc.

V. Dóminus vobíscum.

R. Et cum spíritu tuo

Orémus.

Omnípotens et miséricors Deus, qui propter exímiam caritátem tuam, qua dilexísti nos, Fílium tuum unigénitum, Dóminum nostrum Jesum Christum, de coelis in terram descéndere, et de Beatíssimæ Vírginis Mariæ Dóminæ nostræ útero sacratíssimo, Angelo nuntiánte, carnem suscípere, crucémque ac mortem subíre, et tértia die glorióse a mórtuis resúrgere voluísti, ut nos eríperes de potestáte diabóli: obsecrámus imménsam cleméntiam tuam; ut hæc signa Rosárii, in honórem et laudem ejúsdem Genitrícis Fílii tui ab Ecclésia tua fidéli dicáta, bene † d́cas, et sanctí † fices, eisque tantam infúndas virtútem Spíritus Sancti, ut quicúmque horum quódlibet secum portáverit, atque in domo sua reverénter tenúerit, et in eis ad te, secúndum hujus sanctæ Societátis institúta, divína contempládo mystéria devóte oráverit, salúbri et perseveránti devotióne abúndet; sitque consors et párticeps ómnium gratiárum, privilegiórum, et indulgentiárum, quæ eidem Societáti per sanctam Sedem Apostólicam concéssa fuérint, ab omni hoste visíbili et invisíbili semper et ubique in hoc sæculo liberétur, et in éxitu suo ab ipsa Beatíssima Vírgine María Dei Genitríce tibi plenus bonis opéribus præsen-

tári mereátur. Per eúmdem Dóminum nostrum Jesum Christum, etc. R. Amen.

Deinde aspergantur aqua benedicta.

METHODUS INDICATIONIS PRÆMITTENDÆ PONTIFICIÆ BENEDICTIONI STATIS DIEBUS SUPER POPULUM ELARGIENDÆ: RITUSQUE IN EA SERVANDUS A REGULARIBUS, QUIBUS A S. SEDE HUIUSMODI FACULTAS INDULTA EST, VEL INDULGEBITUR.

Admoneatur populus de Indulgentia a Sede Apostolica concessa, de praeceptis operibus pro ea lucrificiendis, de die, quo visitanda est designata Ecclesia, de hora denique, qua dabitur Pontificia Benedictio. De quibus quatenus opus sit, etiam schedis impressis, et consuetis locis palam affixis, certior fiat.

Postquam statutis die et hora populus ad Ecclesiam convenerit, alta voce legantur Apostolicæ Litteræ, seu Decreta, quibus Indulgentia conceditur, una cum potestate Benedictionem Apostolicam super populum effundendi, ut de delegatione audientibus constet: et concessio, ex latino sermone in vulgarem accommodatum ad populi intelligentiam conversa, pronuncietur. Populus ad suorum scelerum detestationem pio, brevique sermone

excitetur: post quae sacerdos, nullis circumstantibus Ministris, stola et superpelliceo indutus, ut in Rituali hoc praescribitur, quum agitur de Benedictionibus, quae extra Missam Presbyteris permittuntur, ante Altare genuflexus sequentibus verbis Dei opem imploret:

V. Adjutórium, etc.

R. Qui fecit, etc.

V. Dómine, exaúdi, etc.

R. Et clamor meus, etc.

V. Dóminus vobíscum.

R. Et cum spírítu tuo.

Deinde stans sequentem recitet Orationem.

Orémus.

Omnípotens et miséricors Deus, da nobis auxílium de sancto, et vota pópuli hujus, in humilitáte cordis véniam peccatórum poscén-tis, tuámque benedictiónem præstolántis et grátiam, cleménter exaúdi: dèxteram tuam super eum benígnus exténde, ac plenitúdinem divínæ benedictiónis effúnde; qua bonis ómnibus cumulátus, felicitátem et vitam consequátur ætérnam. Per Christum Dóminum nostrum. R. Amen.

Post quam ad cornu Epistolae accedat (ut in Actis Ecclesiæ Mediolanensis, par. 4:

Benedicet in Ecclesia, ad Altare, stans in cornu Epistolæ); et stans in cornu Epistolæ, non trina, hoc est, triplici signo crucis, sed una benedictione, unico videlicet signo crucis, benedicat, proferens alta voce hæc verba:

Benedicat vos omnipotens Deus Pater, et Filius †, et Spiritus Sanctus. R. Amen.

**METHODUS PRO ERIGENDIS STATIONIBUS
VIÆ CRUCIS.**

(Propria Ordinis Minorum Observantium S. Francisci.)

Sacerdos superpelliceo et stola violacei coloris indutus, uno saltem clerico adhibito, qui ei opportuno tempore porrigere possit vasculum aquae benedictae cum aspersorio, et thuribulum cum incensi navicula, ascendit Altare, ibique stans brevi sermone super praestantia et utilitate pii exercitii Viæ Crucis populum alloquetur. Deinde genuflexus in infimo gradu intonabit Hymnum: Veni, Creator, Spiritus, etc.

V. Emítte Spíritum tuum, et creabúntur.

R. Et renovábis fáciem terræ.

Orémus.

Deus, qui corda fidélium Sancti Spíritus illustratióne docuísti: da nobis in eódem Spí-

ritu recta sapere, et de ejus semper consolatione gaudere.

Defende, quæsumus Dómine, beáta María semper Vírgine intercedente, pópulum istum (vel famíliam istam) ab omni adversitate: et toto corde tibi prostrátum (vel prostrátam), ab hóstium propítius tuere cleménter insídiis.

Actiões nostras, quæsumus Dómine, adspirando præveni, et adjuvando proséquere: ut cuncta nostra orátio et operátio a te semper incípiat, et per te cœpta finiátur. Per Dóminum nostrum Jesum Christum, etc R. Amen.

BENEDICTIO TABULARUM PICTARUM, SI ADSUNT.

V. Adjutórium, etc.

R. Qui fecit, etc.

V. Dóminus vobíscum.

R. Et cum spíritu tuo.

Orémus.

Omnípotens sempitérne Deus, qui Sanctórum tuórum imágines sculpi aut pingi non réprobas, ut quóties illas óculis córporis intuémur, tóties eórum actus et sanctitátem ad imitándum memóriæ óculis meditémur: has, quæsumus, imágines, in honórem et memóriam

unigéniti Fílii tui Dómini nostri Jesu Christi adaptátas, benedícere, et sanctificáre dignéris; et præsta, ut quicumque coram illis unigenitum Fílium tuum suppliciter cólere, et honoráre studúerit, illíus méritis et obténtu, a te grátiam in præsentí, et ætérnam glóriam obtíneat in futúro. Per eúndem Christum, etc. R. Amen.

Tunc Sacerdos eas aspergit aqua benedicta, et incensat. In Oratorio privato omitti potest incensatio.

BENEDICTIO CRUCIUM QUÆ EX LIGNO
ESSE DEBENT.

V. Adjutórium, etc.

R. Qui fecit, etc.

V. Dóminus vobíscum.

R. Et cum spírítu tuo.

Orémus.

Rogámus te, Dómine sancte, Pater omnípotens, sempitérne Deus: ut dignéris benedícere hæc signa Crucis tuæ, ut sint remédia salutária géneri humano; sint solíditas fidei, bonórum óperum proféctus, et redemptio animárum; sint solámen, et protéctio, ac tutéla contra sæva jácula inimicórum. Per Christum Dóminum nostrum.

R. Amen.

Orémus.

Bénédict, Dómine, has Cruces, quia per Crucem sanctam tuam eripuísti mundum a potestáte dæmonum, et superásti passióne tua suggestórem peccáti, qui gaudébat in prævariacióné primi hóminis per ligni vétiti sumpciónem.

Tunc Sacerdos eas aspergens dicat :

Sanctificéntur ista Crucis signa in nómine Patris, et Fílii, et Spíritus Sancti: ut orántes, inclinántesque se propter Deum ante istas Cruces, invéniant sanitátem ánimæ, et córporis. Per Christum Dóminum nostrum.

R. Amen.

Deinde cantatur seq.

HYMNUS.

Vexílla Regis pródeunt,
Fulget Crucis mystérium,
Qua vita mortem pértulit,
Et morte vitam prótulit.

Quæ vulneráta láncea
Mucróné diro, críminum
Ut nos laváret sórdibus,
Manávit unda, et sáanguine.

Impléta sunt, quæ cóncinit
David fidéli cármine,
Dicéndo natióibus:
Regnávit a ligno Deus.

Arbor decora et fúlgida,
Ornata regis púrpura,
Elécta digno stípíte
Tam sancta membra tângere.

Beata, cujus bráchiis
Prétium pepéndit sæculi,
Statéra facta córporis,
Tulítque prædam tártari.

O Crux, ave, spes única,
Hoc passiónis témpore,
Piis adaúge grátiam,
Reísque dele crímina.

Te, fons salútis, Trínitas,
Collaúdet omnis spíritus :
Quibus Crucis victóriam
Largíris, adde præmium.
Amen.

*Loco Versus Hoc passiónis témpore, qui
dicitur tempore Passionis, tempore paschali
dicitur: Paschále quæ fers gaúdium; alio
tempore: In hac triúmphi glória.*

HYMNUS.

Stabat Mater dolorósa
Juxta Crucem lacrimósa,
Dum pendébat Fílius.

Cujus ánimam geméntem,
Contristátam et doléntem,
Pertransívit gládius.

O quam tristis et afflicta
Fuit illa benedicta
Mater Unigéniti !

Quæ mœrēbat, et dolēbat,
Pia mater, dum vidēbat
Nati pœnas inclyti.

Quis est homo, qui non fletet,
Matrem Christi si vidēret
In tanto supplicio ?

Quis non posset contristāri,
Christi matrem contemplāri
Dolentem cum Fīlio ?

Pro peccātis suæ gentis
Vidit Jesum in tormētis,
Et flagellis sūbditum.

Vidit suum dulcem Natum
Moriēdo desolātum,
Dum emisit spīritum.

Eja mater, fons amōris,
Me sentīre vim dolōris
Fac, ut tecum hāgeam.

Fac ut ardeat cor meum
In amāndo Christum Deum,
Ut sibi complāceam. Amen.

Sacerdos accedens ad locum primæ Stationis, osculatur Crucem et tabulam, easque, vel per se, vel per laicum decenti habitu indutum, collocat in loco ad id præparato; deinde legit

meditationem et preces huic Stationi respondentes : quod et fiet in ceteris Stationibus.

Quibus finitis cantatur Hymnus Te Deum.

V. Benedicámus Patrem, et Fílium, cum Sancto Spíritu.

R. Laudémus, et superexaltémus eum in sæcula.

Orémus.

Deus, cujus misericórdiæ non est númerus, et bonitátis infinitus est thesáurus, piíssimæ majestáti tuæ pro collátis donis grátias ágimus: tuam semper cleméntiam exorántes; ut qui peténtibus postuláta concédis, eósdem non déserens, ad præmia futúra dispónas. Per Christum Dóminum nostrum. R. Amen.

Tunc Sacerdos benedicit populum cum Cruce.

FORMULA AD FIDEM FACIENDAM DE ERECTIONE VIÆ CRUCIS.

Vigore. facultatis mihi commissæ Ego N. N. Viam Crucis cum annexis Indulgentiis erexi in loco ut supra in precibus etc. juxta regulas a S. Indulgentiarum Congregatione die 10 Maji 1742 præscriptas. In quorum fidem testimonium hoc mea manu exaravi hac die etc.

ORATIONES

ANTE ET POST CELEBRATIONEM MISSÆ.

Oratio S. Ambrosii.

Ad mensam dulcissimi convivii tui, pie Domine Jesu Christe, ego peccator, de propriis meritis nihil præsumens, sed de tua confidens misericordia et bonitate, accedere vereor et contremisco. Nam cor et corpus habeo multis criminibus maculatum, mentem et linguam non caute custoditam. Ergo, O pia Deitas, O tremenda Majestas, ego miser inter angustias deprehensus, ad Te fontem misericordiæ recurro, ad Te festino sanandus, sub Tuam protectionem fugio: et quem judicem sustinere nequeo, Salvatorem habere suspiro. Tibi Domine, plagas meas ostendo: Tibi verecundiam meam detego. Scio peccata mea multa et magna, pro quibus timeo. Spero in misericordias tuas, quarum non est numerus. Respice ergo in me oculis misericordiæ tuæ, Domine Jesu Christe, Rex æternæ, Deus et homo, Crucifixus propter hominem. Exaudi me sperantem in Te: miserere mei pleni miseriis et peccatis, Tu qui fontem miserationis numquam manare cessabis. Salve salutaris Victima, pro me et omni humano genere in patibulo Crucis oblata. Salve no-

bilis et pretiose Sanguis, de vulneribus crucifixi Domini mei Jesu Christi profluens, et peccata totius mundi abluens. Recordare, Domine, creaturæ Tuæ, quam Tuo Sanguine redemisti. Pœnitet me peccasse, cupio emendare quod feci. Aufer ergo a me, clementissime Pater, omnes iniquitates et peccata mea: ut purificatus mente et corpore, digne degustare merear sancta Sanctorum; et concede, ut sancta prælibatio Corporis et Sanguinis Tui, quam ego indignus sumere intendo, sit peccatorum meorum remissio, sit delictorum perfecta purgatio, sit turpium cogitationum effugatio, ac bonorum sensuum regeneratio, operumque tibi placentium salubris efficacia, animæ quoque et corporis contra inimicorum meorum insidias firmissima tuitio. Amen.

*Actus Fidei, Spei, et Charitatis.**

Credo in Te, Domine Jesu Christe, quia tu es summa Veritas, qui dixisti: Caro mea vere est cibus: et sanguis meus vere est potus. Spero in Te, O misericordia infinita, quia Tu

* Bened. XIV., 28 Jan., 1756. Indulgentias confirmavit, atque extendit pro recitatione Actuum Fidei, spei et charitatis; nempe Indulg. septem annorum totidemque quadrag. pro qualibet actuum piam etc. recitationem, et plenam semel in mense, cum facultate eas applicandi animabus fidelium defunctorum. (No. 5, p. 41.)

bonus, erga nos promisisti: Si quis manduca-
verit ex hoc pane vivet in æternum. Amo
Te, O bonitas æterna, et proximum quemvis
propter Te, quia Tu summum, unicum et in-
finitum bonum, omni amore es dignissimus, et
ideo doleo ex toto corde de peccatis commis-
sis, eaque detestor cum proposito non peccandi
de cætero.

Directio Intentionis.

[Quia Sacerdos aut tacita mentis cogitatione aut sub-
missa vocis expressione debet recitare singillatim no-
mina eorum, pro quibus in illo sacro vult singulariter
orare, prout insinuat illis litteris N.N. qua habentur
in Canone, et ne hujusmodi determinatarum persona-
rum nominatio ob multitudinem aut incertum ordi-
nem ingerat celebraturo aut celebranti confusionem,
potest ante Missam in anima proponere sibi omnes
illos tam vivos quam defunctos pro quibus in ipsa
Missa orare intendit (Rit. celebr. Miss. viii. 3): qua in
re non inutile erit, sequentem servare ordinem ex gravis-
simorum doctorum scriptis excerptum et in nonnullas
editiones Breviarii et Missalis Romani transsumptum.]

Memento, Domine, si Tibi placet Vivorum:

1. Mei, parentum, fratrum, sororum, con-
sanguineorum, et omnium amicorum meorum;
2. Omnium, quibus fui gravamen, scandalum,
et occasio peccandi;
3. Omnium benefactorum
meorum in spiritualibus et temporalibus;
4. Omnium sacerdotum et ministrorum Ecclesie

Dei Catholicæ; 5. Omnium inimicorum meorum ad dimissionem; 6. Omnium hæreticorum et infidelium ad conversionem; 7. Omnium agonizantium et improvise morientium; 8. Omnium mihi commissorum in genere et in specie, et omnium, pro quibus vis et scis me orare debere.

Mortuorum.

1. Animarum parentum, fratrum, sororum, consanguineorum, et omnium amicorum meorum; 2. Animarum, quæ occasione mei purgantur in purgatorio; 3. Animarum omnium benefactorum meorum in spiritualibus et temporalibus; 4. Animarum omnium sacerdotum et ministrorum Ecclesiæ Dei Catholicæ; 5. Animarum, quarum non est specialis memoria in terra; 6. Animarum omnium mihi commissarum in genere et in specie; 7. Animarum omnium improvisa morte corporibus exutarum; 8. Animarum omnium in purgatorio existentium, et omnium, pro quibus vis et scis me debere orare.

*Oratio ad Jesum.**

O Jesu vivens in Maria, veni et vive in famulis tuis, in spiritu sanctatis tuæ, in pleni-

* Pius IX. (14 Oct., 1859) concessit 300 dies Indulgentiæ hanc Orationem devote et contritè recitanti.

tudine virtutis tuæ, in veritate virtutum tuarum, in perfectione viarum tuarum, in communione mysteriorum tuorum, dominare omni adversæ potestati in Spiritu tuo ad gloriam Patris. Amen.

Ad Beatam Virginem.

O mater pietatis et misericordiæ, Beatissima Virgo Maria, ego miser et indignus peccator ad te confugio toto corde et affectu: et precor pietatem tuam, ut sicut dilectissimo Filio tuo in cruce pendenti adstitisti, ita et mihi misero peccatori, et sacerdotibus omnibus hic, et in tota Ecclesia hodie offerentibus clementer assistere digneris, ut tua gratia adjuti, dignam et acceptabilem hostiam in conspectu summæ et individuæ Trinitatis offerre valeamus. Amen.

*Oratio Efficax ad S. Josephum.**

Virginum custos et Pater, Sancte Joseph, cujus fidei custodiæ ipsa innocentia, Christus Jesus, et Virgo Virginum, Maria, commissa fuit; te per hoc utrumque carissimum pignus,

* Sacerdotibus, singulis vicibus et quovis tempore orationem primam, secundam autem cum Antiph., vers., et Resp., ante Missam devote recitantibus, unius anni Indulgentiam animabus purgantibus etiam applicabilem, concessit 23 Sept., 1802, Pius VII.

Jesum et Mariam, obsecro et obtestor ut me ab omni immunditia præservatum, mente incontaminata, puro corde et casto corpore Jesu et Mariæ semper facias castissime famulari. Amen.

Altera Oratio ad S. Josephum.

Antiph.—O felicem virum, beatum Joseph, cui datum est, Deum, quem multi reges voluerunt videre et non viderunt, audire, et non audierunt, non solum videre et audire, sed portare, deosculari, vestire et custodire!

V. Ora pro nobis, beate Joseph. R. Ut digni efficiamur promissionibus Christi.

Oremus. Deus, quid dedisti nobis regale sacerdotium, presta, quæsumus, ut sicut beatus Joseph unigenitum Filium tuum, natum ex Maria Virgine, suis manibus reverenter tractare meruit et portare, ita nos facias cum cordis munditia et operis innocentia tuis sanctis altaribus deservire, ut sacrosanctum Filii tui Corpus et Sanguinem hodie digne sumamus, et in futuro sæculo præmium habere mereamur eternum. Per eundem Christum Dominum nostrum. Amen.

*Oratio dicenda antequam Sacerdos lavet manus.**

Ego volo celebrare Missam, et conficere Corpus et Sanguinem Domini nostri Jesu Christi juxta ritum Sanctæ Romanæ Ecclesiæ, ad laudem omnipotentis Dei, totiusque curiæ triumphantis; ad utilitatem meam totiusque curiæ militantis; pro omnibus qui se commendârunt orationibus meis in genere et specie, ac pro felici statu Sanctæ Romanæ Ecclesiæ. Gaudium cum pace, emendationem vitæ, spatium veræ pœnitentiæ, gratiam et consolationem Sancti Spiritûs, perseverantiam in bonis operibus tribuat nobis omnipotens et misericors Dominus. Amen.

Post Missam.†

Obsecro te dulcissime Domine Jesu Christe, ut Passio tua sit mihi virtus, qua muniar, protegar, atque defendar: vulnera tua sint mihi cibus potusque, quibus pascar,

* Greg. XIII. concessit quinquaginta annos Indulg. cuilibet Sacerdoti devote recitanti hanc Orationem ante celebrationem Missæ.

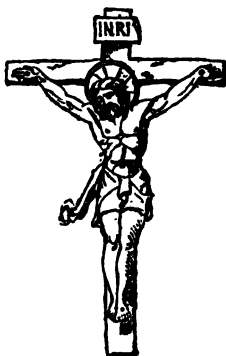
† Pius IX., 11 Dec., 1846, Indulgentiam trium annorum, animab. in Purgat. etiam applicabilem, benignè concessit Sacerdotibus qui hanc Orationem inter alias preces pro gratiarum actione post Missam recitaverint.

inebrier, atque delectar; aspersio Sanguinis tui sit mihi ablutio omnium delictorum meorum, mors tua sit mihi gloria sempiterna. In his sit mihi refectio, exultatio, sanitas, et dulcedo cordis mei. Qui vivis et regnas in sæcula sæculorum. Amen.

*Invocationes in honorem Sanctissimi Eucharistiæ Sacramenti.**

Anima Christi, sanctifica me. Corpus Christi, salva me. Sanguis Christi, inebria me. Aqua lateris Christi, lava me. Passio Christi, conforta me. O bone Jesu, exaudi me. Intra tua vulnera absconde me. Ne permittas me separari a te. Ab hoste maligno defende me. In hora mortis meæ voca me. Et jube me venire ad Te. Ut cum Sanctis tuis laudem Te. In sæcula sæculorum. Amen.

* Pius IX., 9 Jan., 1854, de novo concessit Indulgentias pro recitatione præmemorat. Invocationum, nempe: Indulg. 300 dierum pro qualibet recitatione; Indulg. 7 annorum semel in die, si eas emisierint Sacerdotes post peractum Missæ Sacrificium cæterique fideles postquam fuerint S. Communionem refecti; Plenar. quoque semel in mense. Vide No. 22, p. 63.



*Oratio dicenda ante imaginem Crucifixi.**

En ego, O bone et dulcissime Jesu, ante conspectum tuum genibus me provolvo ac maximo animi ardore te oro atque obtestor, ut meum in cor vividos fidei, spei et caritatis sensus atque veram peccatorum meorum poeni-

* Pius VII., 10 Aprilis, 1821, de novo concessit et in perpetuum confirmavit Indulg. Plenariam quam lucrari possunt omnes Christi fideles qui, confessi ac S. Communionem refecti, corde contrito et devotè recitaverint hanc Orationem ante Imaginem qualemcumque Jesu Crucifixi, orando etiam pro necessitatibus S. Matris Ecclesiæ, potestque hæc Indulg. applicari animab. in Purgatorio detentis, juxta declarationem Leonis XII., 17 Sept., 1825.

tentiam, eaque emendandi firmissimam voluntatem velis imprimere, dum magno animi affectu et dolore tua quinque Vulnera mecum ipse considero, ac mente contemplor, illud præ oculis habens, quod jam in ore suo ponebat David Propheta de te, O bone Jesu: *Foderunt manus meas et pedes meos: dinumeraverunt omnia ossa mea.* (Ps. xxi. 18.)

Oratio.

O bone Jesu! O piissime Jesu! O dulcissime Jesu! O Jesu, Fili Mariæ Virginis, plene misericordia et pietate! O dulcis Jesu, secundum magnam misericordiam tuam miserere mei! O clementissime Jesu! Te deprecor per illum Sanguinem pretiosum quem pro peccatoribus effundere voluisti, ut abluas omnes iniquitates meas, et in me respicias miserum et indignum humiliter veniam petentem, et hoc Nomen sanctum Jesu invocantem. O Nomen Jesu, Nomen dulce! Nomen Jesu, Nomen delectabile! Nomen Jesu, Nomen confortans! Quid est enim Jesus, nisi Salvator? Ergo, Jesu, propter Nomen sanctum tuum esto mihi Jesus, et salva me. Ne permittas me damnari, quem tu de nihilo creasti. O bone Jesu, ne perdat me iniquitas mea, quem fecit Omnipotens bonitas tua! O dulci

Jesu, recognosce quod tuum est, et absterge quod alienum est. O benignissima Jesu, miserere mei, dum tempus est miserendi, ne damnes me in tempore judicandi. Non mortui laudabunt te, Domine Jesu, neque omnes qui descendunt in infernum. O amantissime Jesu! O desideratissime Jesu! O mitissime Jesu! O Jesu, Jesu, Jesu, admitte me intrare in numerum electorum tuorum. O Jesu, salus in te credentium; O Jesu, solatium ad de confugientium; O Jesu, Fili Mariæ Virginis, infunde in me gratiam, sapientiam, charitatem, castitatem et humilitatem, ut possim te perfecte diligere, te laudare, te perfrui, tibi servire, et in te gloriari, et omnes qui invocant Nomen tuum, quod est Jesu. Amen.

Ad Beatam Virginem Mariam.

“Ave Maria”, etc. O Domina mea! O Mater mea! Tibi me totum offero, atque ut me tibi probem devotum, consecro tibi hodie oculus meos, aures meas, os meum, cor meum, planè me totum. Quoniam itaque tuus sum, O bona Mater, serva me, defende me, ut rem ac possessoriem tuam. (*Pro Indulg., V. No. 7, p. 44.*)

*Oratio recitanda ante sacramentales Confessiones excipiendas.**

Da mihi Domine, sedium tuarum assistricem sapientiam, ut sciam judicare populum tuum in justitia et pauperes tuos in judicio. Fac me ita tractare claves Regni Cœlorum ut nulli aperiā cui claudendum sit, nulli claudam cui aperiendum sit. Sit intentio mea pura, zelus meus sincerus, charitas mea patiens, labor meus fructuosus. Sit in me lenitas non remissa, asperitas non severa; pauperem ne despiciam, diviti ne aduler. Fac me ad alliciendos peccatores suavem, ad interrogandos prudentem, ad instruendos peritum. Tribue, quæso, ad retrahendos a malo solertiam, ad confirmandos in bono sedulitatem, ad promovendos ad meliora industriam: in responsis maturitatem, in consiliis rectitudinem, in obscuris lumen, in implexis sagacitatem, in arduis victoriam; inutilibus colloquiis ne detinear, pravis ne contaminer; alios salvem, me ipsum non perdam. Amen.

* Pius IX., 27 Martii, 1854, Omnibus et singulis Confessariis hanc Orationem, antequam ad Sacramentales excipiendas Confessiones assideant, corde saltem contrito, et devotè recitantibus, centum dierum Indulgentiam semel in die acquivendam, animabus in Purgatorio quoque applicabilem clementer est clargitus.

It will be perceived that the discharge of priestly duties can, in very many instances, become the means of acquiring a title to Indulgences. See No. 86, p. 209; No. 92, p. 218, etc.

By the recitation of the Divine Office the priest, invested with the Scapular of Mount Carmel, satisfies the condition required for the Sabbatine Privilege. See p. 129.



